

HANDBOOKS OF
ENGLISH CHURCH EXPANSION

AUSTRALIA

BY THE REV. A. E. DAVID



EDITED BY
CANON DODSON, M.A.
CANON BULLOCK-WERSTER, M.A.



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1. The first part of the paper is devoted to a general discussion of the problem of the existence of solutions of the system of equations (1) and (2) for arbitrary values of the parameters α and β . It is shown that for arbitrary values of the parameters α and β the system of equations (1) and (2) has a unique solution in the class of functions which are continuous in the domain G and have continuous first derivatives in the domain G .

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EDITED BY

T. H. DODSON, M.A.

*Principal of S. Paul's Missionary College, Burgh; and Canon of
Lincoln Cathedral*

AND

G. R. BULLOCK-WEBSTER, M.A.

Hon. Canon of Ely Cathedral

WITH A GENERAL PREFACE BY
THE BISHOP OF S. ALBANS

Handbooks of English Church Expansion

Edited by T. H. DODSON, M.A., Principal of S. Paul's Missionary College, Burgh, and Canon of Lincoln Cathedral; and G. R. BULLOCK-WEBSTER, M.A., Hon. Canon of Ely Cathedral.

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THE MOST REV. DR. W. SAUMAREZ SMITH,
Archbishop of Sydney, Primate of Australia and Tasmania.

Frontispiece.

Handbooks of English Church Expansion

Australia

BY THE

REV. A. E. DAVID, M.A.

*Sometime Archdeacon of Brisbane
Examining Chaplain to the Bishop of Rochester
and Chaplain of Dulwich College*

WITH ILLUSTRATIONS AND MAP

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GENERAL PREFACE

IT was said, I believe by the late Bishop Lightfoot, that the study of history was the best cordial for a drooping courage. I can imagine no study more bracing and exhilarating than that of the modern expansion of the Church of England beyond the seas during the past half century, and especially since the institution of the Day of Intercession for Foreign Missions. It is only when these matters are studied historically that this expansion comes out in its true proportions, and invites comparison with the progress of the Church in any similar period of the world's history since our LORD'S Ascension into heaven.

But for this purpose there must be the accurate marshalling of facts, the consideration of the special circumstances of each country, race and Mission, the facing of problems, the biographies of great careers, even the bold forecast of conquests yet to come. It is to answer some of these questions, and to enable the general reader to gauge the progress of Church of England Missions, that Messrs. A. R. Mowbray and Co. have designed a series of handbooks,

of which each volume will be a monograph on the work of the Church in some particular country or region by a competent writer of special local experience and knowledge. The whole series will be edited by two men who have given themselves in England to the work and study of Foreign Missions—Canon Dodson, Principal of S. Paul's Missionary College, Burgh, and Canon Bullock-Webster, of Ely.

I commend the project with all my heart. The first volume, which I have been able to study in proof, appears to me an excellent introduction to the whole series. It is a welcome feature of missionary work at home that we have now passed into the stage of literature and study, and that the comity of Missions allows us to learn from each other, however widely methods may vary. The series of handbooks appears to me likely to interest a general public which has not been accustomed to read missionary magazines, and I desire to bespeak for it a sympathetic interest, and to predict for it no mean success in forming and quickening the public mind.

EDGAR ALBAN.

HIGHAMS,
WOODFORD GREEN, ESSEX,
November 10, 1907.

EDITORS' PREFACE

FEW facts in modern history are more arresting or instructive than the rapid extension of the Church's responsibilities and labours in the colonial and missionary fields ; yet, until recently, few facts perhaps have been less familiar to those who have not deliberately given themselves to a study of the subject.

It has therefore been felt that the time has come when a series of monographs, dealing with the expansion of the Church of England beyond the seas, may be of service towards fixing the popular attention upon that great cause, the growing interest in which constitutes so thank-worthy a feature in the Church's outlook to-day.

The range of this series is confined to the work in which the Church of England is engaged. That story is too full to allow of any attempt to include the splendid devotion, and the successful labours, of other Missions of Christendom. But, for a fair understanding either of the Christian advance generally or of the relative position of our own

work, a knowledge of those Missions is essential; and it is in the hope of leading some of its readers to such further comparative study that this series has been taken in hand.

The Editors have tried to keep in view the fact that, while the wonderful achievements here recorded have been accomplished in large part through the agency of our Missionary Societies, yet these Societies are, after all, only the hands and arms of the Holy Church in the execution of her divine mission to the world.

They have directed their work, as Editors, simply to securing general uniformity of plan for the series, and have left each writer a free hand in the selection of material and the expression of opinion.

T. H. D.

G. R. B.-W.

AUTHOR'S PREFACE

IN the following pages no attempt has been made to trace the development of the civil government from Crown Colony to Commonwealth. For this aspect of Australian life the reader is referred to the list of books on page 222, especially Tregarthen's *Australian Commonwealth*, and Jebb's *Problems in Colonial Nationalism*. The latter of these gives a fair indication of modern tendencies which, for good or for evil, cannot fail to influence the destinies of the Australian Church in the future.

Little, also, has been said of the work of individual clergymen, whose pioneer labours contributed so largely to the extension of the Church in the early days. The brief account given of the experiences of the Rev. E. Syngé in New South Wales may be taken as an example of what might be written of many another, who, through perils and hardships almost incredible, carried spiritual ministrations to the children of the dispersion in the Back-blocks. Each diocese

has its own roll of honour in this respect, and the Church in Australia owes more than it is possible to express to this band of devoted men, upon the foundation of whose labours the Bishops afterwards built.

Very slight, too, is the acknowledgement made of the services of the large body of able and devout laymen who, whether as legislators, lawyers, and merchants, have played a great part in the moulding of the organization of the Church, or who, as voluntary lay readers, Sunday school teachers, and in other capacities, have brought their gifts to the treasure chamber of the Church, and have given assistance of incalculable value to Bishops and clergy in diocese and parish throughout the island-continent.

These omissions are serious, and detract much from the living interest of the story told in these chapters, which is a description of results rather than of processes ; and, if the personal element be largely lacking from the narrative, the writer's apology must be that, in order to secure a connected account of the chief events in over one hundred years of Church history, he has felt obliged to rigidly exclude details, to the attractiveness of which he is far from being insensible.

A full history of the gradual growth and organization of the Australian Church, correlating the lives and labours of its leaders, both clerical and lay, is a great desideratum, and, as a slight contribution towards this end, and that, despite its many and obvious defects, it may serve to make better known in England the problems and vicissitudes of one of the great Daughter Churches of the Empire, this little book has been written.

A. E. D.

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Handbooks of English Church Expansion

AUSTRALIA



CHAPTER I

INTRODUCTORY

AUSTRALIA is no longer "the great unknown land" which it was to our forefathers. The growth of Australasian commerce and the increased facilities for intercommunication have changed all that, and have bridged the eleven thousand miles which separate the great island-continent from the heart of the Empire. None the less there are many aspects of life in the southern seas about which the knowledge of the average Englishman is all too scanty, and in judging of the problems which the life of the Church in this new world presents some acquaintance with the general configuration of the country, the effect of soil and climate upon the

development of industries, and the distribution of population, together with the special conditions which tend towards the formation of a distinct type of character, are necessary. No apology, therefore, is needed for making at the outset a brief reference to the chief physical features of the land, now the home of a growing nation.

**Physical
Features.**

Australia must be conceived of as an immense continent three million square miles in extent, and carrying a population of about four million inhabitants. Compared with other continents which have the coast-line indented by large gulfs, and push out great peninsulas into the sea, it is singularly compact. In fact, its coastline is smaller in proportion to its area than that of any other continent. Broadly speaking, its surface consists of immense plateaux and plains which are separated from the coastal valleys and belts of low-lying country fringing the sea by a strip of highlands running from north to south along the eastern coast, bearing the general name of "the Great Dividing Range." In the south-eastern corner of Australia this range tends westwards, traversing the whole of Victoria, and ending near the south-eastern border of South Australia. The

position and character of "the Dividing Range" has great influence upon the climate. The chief rain-bearing winds, blowing from the east and meeting these highlands, provide the coastal districts with a plentiful rainfall. But beyond, the rainfall is scanty and irregular, growing less in proportion to the distance from the eastern coast. Hence the interior of the country suffers from dryness, and, as the evaporation is rapid, Central Australia is normally arid, and at recurring intervals subject to periods of prolonged drought which render close settlement impossible. This feature is also intensified by the position of the Dividing Range, which naturally forms the main watershed. The rivers flowing eastward are necessarily short, but some of them are of considerable volume, creating large estuaries which form magnificent natural harbours. Of those flowing westwards, the only river of any size is the Murray, which, rising in Queensland, traverses nearly the whole of Australia, and drains into the Great Australian Bight through a shallow lake near Adelaide. Other rivers flowing west, such as the Diamantina and the Barcoo, lose themselves in the desert sands, or trickle into the salt lakes of the interior.

Distribu-
tion of
Population.

When the contrast between coastal Australia and the interior is considered—the one district well watered and possessing short but navigable rivers, the other arid and lacking rivers communicating with the sea—it is not surprising to find that the bulk of the population has settled near the coast. Indeed, it is estimated that some four-fifths of the total of four millions reside within one hundred miles of the sea-line. The centres of settlement, dotted along the seaboard, are necessarily separated from one another by great distances, and in the early days when intercommunication was difficult the country was split up into different states for the purposes of government. Each of these states lay around its capital, a seaport town, which formed the centre of population and trade, and from these, during recent years, have been constructed railways extending in some cases far into the interior. Sydney and Melbourne, for instance, not only possess magnificent harbours, but are the centres of large railway systems on which the produce of the interior is conveyed for shipment to all parts of the world. These coastal districts are largely agricultural, and contain small towns which form farming centres. The interior, or “back country,”

is given up to grazing, where vast flocks of sheep and herds of cattle are depastured on grazing "runs," which in the more remote districts equal in extent some of the smaller English counties. The distribution of the mineral wealth of the continent is sporadic, and follows no known law, consequently large mining centres have sprung up in districts which otherwise would not have been closely settled, such as Coolgardie and Kalgoorlie in West Australia, Ballarat and Bendigo in Victoria, Broken Hill in New South Wales, and Charters Towers and Mount Morgan in Queensland.

The Australian, it will be seen, thus dwells either in the large state capital, the population of which is often congested, or in the agricultural districts immediately behind the coast, which are capable of, and are actually, supporting a rapidly-increasing population; or in the mining townships, or in "the back country," with its grazing areas. The city man speaks of the rest of Australia under a comprehensive title as "The Bush." Dwellers in the agricultural districts speak of the country further inland as "the back country," whilst those who live in the "back country" have behind them a region, often deso-

late and partly unknown, which they call the "Never Never Land."

Conditions
of Church
Work.

To a population thus living under very different conditions the Church has to bring her message. In the early days of colonization the first workers, wholly inadequate in numbers, consisted of chaplains to the various convict settlements. Then came the period of "free" settlement, when squatters were able to acquire by purchase, or rent on leasehold under easy terms from the Government, vast tracts of country on which to graze sheep and cattle; and these men, not altogether unmindful of their responsibilities to their employees, gave at times generously towards the work of the Church. But recently a change has been wrought in the pastoralist industry, for owing to a variety of causes, private ownership of "runs" is being transferred to banks and other financial institutions, which, as corporate bodies, have a weakened sense of their obligations to those whom they employ. Next there followed the discovery of gold, accompanied by feverish rushes to localities difficult of access, and mushroom towns sprang up almost in a night, where previously there had been stony ridges or sandy wastes. This sudden shifting of the population

into small and densely-crowded areas made heavy demands upon the resources of the Church. Finally, there has come the era of the farmer and "selector," who, owing to the refrigerating accommodation provided by the modern steamer, are able to convey their perishable produce to the markets of the world. This last development is likely to be solid and permanent, but it has presented a new problem in connection with the supply of spiritual ministrations in the less settled states which will tax severely the organizing power of the Church to solve.

There is no essential difference between the mode of life adopted by the citizen of an Australian town and his English urban brother, allowance being made for modifications caused by climate. But in the "Bush" a new type of Briton, with distinctive faculties and characteristics, is being evolved, who in the future is likely to prove the real backbone and dominant influence in the country. These men, who live on the land, represent the best type of Australians, and there is much which is attractive in their character. They are hospitable, warm-hearted, and generous, and in maintaining these traits they are only carrying out the traditions of the "Bush"

Australian
character.

where help in any form of adversity is naturally claimed and as naturally given. Sentiment and religion are closely connected, and if the Australian appears careless of the outward observances of religion, his attitude is the result of lack of opportunity rather than of any inherent incapacity or dislike for religion itself. He is not so much irreligious as non-religious, because the claims and duties of this side of his nature have not been adequately placed before him; and it is the experience of the majority of workers that he is more responsive to spiritual appeal than is the case with the average Englishman. But in the "back blocks" his experience of religious teachers has not always been fortunate, and he may have been the victim of some disreputable soi-disant evangelist whose life and doctrine were in strong contrast to one another. The "Bush" is full of traditions as to the doings of such men. Australia is still a young country, and the most obvious of the Australian's faults are those of youth, which, so far, has been untouched by the chastening discipline of life. As the country grows older there can be no question that at least some of these will disappear, for he is the product of a strange environment. If he be boastful, he lives in a land

absolutely destitute of the monuments of ancient civilization, and is far removed from personal contact with nations of the old world, in the life and achievements of which he could find standards of comparison. If he be given over to the gambling spirit, which assumes with him different shapes and forms, the uncertainties of the climate under which he lives make the taking of speculative risks a natural and normal condition of his life. If he be immoderately devoted to various kinds of sport, the open-air occupations, with their unconscious training of eye and hand, combined with the monotony of his toil and the absence of loftier interests in his immediate surroundings, sufficiently account for this attitude.

Thus the old Anglo-Saxon race, cradled in northern seas and disciplined by nature in her sterner moods, is producing a new type in the sunny South. Some of the old rugged traits may be disappearing, but their place is being taken by others more versatile and supple, in the growth of which there seems to be no exclusion of ancient grit and determination, for in the struggle against adverse natural conditions by which the waste places of the land are being peopled, courage and

endurance of a high order have been displayed which afford the brightest promise.

“ Not as the songs of other lands
Her song shall be,
Where dim her purple shoreline stands
Above the sea!
As erst she stood she stands alone,
Her inspiration is her own.”¹

The young nation, as this latest poet of Australia's life implies, is growing up and becoming conscious of its strength. But the environment is full of temptations which constitute a serious menace to the moral future of the Commonwealth. Here is the Church's call and opportunity. In more potent form and larger measure she must provide those elements in the “inspiration” referred to, which alone can prove the safeguard to national life and character.

Position of
the Church.

In this connection it must be borne in mind that the position of a Colonial Church differs in one respect widely from that enjoyed by the Church of the motherland. For good or for evil, the conception of the Anglican Church as the recognized Church of these new nations has

¹ *The Secret Key, and other Verses*, by George Essex Evans.

passed away. In Australia, though numerically predominant over any other single religious body, and though not without leaders of great ability in the past, the Anglican Church has not succeeded in maintaining a position of prominence in civil affairs. She is merely one among other religious agencies, organized apart from the State, which recognizes her existence only as a body corporate, holding property, like any other joint-stock company, in virtue of articles of association. As an observant writer has remarked, "The first impression on the mind of a new-comer to Australia is the entire obliteration of the Church (the term is used in its widest sense) from the political landscape."¹ This position, however much it may be deplored in regard to secular education and similar questions, is not without certain compensating advantages. The Anglican Church has been left free to develop upon her own lines, subject to no limitations other than those which she has imposed upon herself, or which are imposed by the possession of trust property; and her exclusion from the region of temporal power has led her to use her influence through other channels more

¹ *Church and Empire*, p. 154.

spiritual and more in accordance with the design of her LORD, Who spoke of the work of the Church under the terms of "leaven," "salt," and "light." Thus, though the position of the Church is less obvious to the eye than elsewhere, this fact by no means necessarily indicates that her influence is less real in the hearts and consciences of the people. That opportunities have been missed, and openings, which offered possibilities of advancement, declined, it would be idle to deny; but the blame does not rest solely upon the Church in Australia. From the very outset of her history to the present day she has been struggling with a well-nigh insuperable task. Scantly endowed and insufficiently staffed, she has had to cope with demands utterly beyond her resources. The tide of immigration from the old country which set in last century brought tens of thousands to the shores of Australia, the majority of whom at the outset of their venture could contribute little or nothing to the support of a local Church, but added enormously to the cost and difficulty of supplying spiritual ministrations. The Mother Church was not altogether unmindful of the daughter's needs. The assistance received through the Society for the Propagation of the

Gospel and the Society for Promoting Christian Knowledge was invaluable in the early days, and without this help it is difficult to see how any actual Church extension and educational work could have been carried out, small as these were. But the Mother Church, as a whole, never realized how vital were the necessities which Bishop after Bishop asked her to supply; and even to-day, when so large a proportion of the revenues of Australia are transmitted to the pockets of British investors and shareholders in Australian stock and other securities, it is the very few who recognize that this far-off land in the South has the right to claim a part of their dividends.

It would seem, however, that a new era is beginning to dawn for the Church in Australia. The sense of nationality is becoming more and more potent; and the growth of an indigenous clergy, especially in the southern states, imbued with this national spirit, is a factor which must influence her future. The development of provincial organization, also, within the last few years is not without its significance. Animated by national sentiment, and strengthened by greater coherence, if the Anglican Church in Australia be true to her mission, she will gain a vast field of

spiritual influence which, as the power of the Commonwealth increases, will be not without effect upon the destinies of the whole Anglican communion.

CHAPTER II

THE FOUNDING OF THE CHURCH

ALTHOUGH traditions as to the existence of a great South land were current long before the early part of the seventeenth century, and may be traced back to Bede and even Aristotle, it was not until 1705 that Dutch discoveries made the existence of the island-continent known to the world. As these were the results of trading expeditions, and were confined to the barren coast-lines of the north and west, there is little wonder that Dutch merchants should have returned a unanimous verdict against the "miserable South land," and left the southern and eastern coasts unexplored. Cook did all that the Dutchmen left undone, and practically completed the circuit of Australia. Sent out in 1768 in royal ships, and with a royal commission to advance "the honour of this nation as a maritime power . . . and the trade and navigation thereof," he sailed first to Tahiti—a by-

object of the expedition being the observation of the transit of Venus—and later, proceeding westwards, after exploring the islands of New Zealand, he anchored, on April 27, 1770, in a roadstead on the south-east of Australia. There, Sir Joseph Banks and Dr. Solander gathered plants, and hence the name “Botany Bay,” which in after years had such a terrible significance.

Cook’s report as to the possibilities of the island-continent came at an opportune moment; for the declaration of American Independence had just closed the doors in that part of the world to the transportation of convicts and further British settlement, and a new outlet was earnestly desired. Australia seemed to fulfil every requirement in this respect, for it lay far away from England, was isolated in the southern seas, and possessed apparently a fertile soil and healthy climate. Accordingly, the British Government eagerly seized the opportunity thus offered, and determined to transport without loss of time those who had offended against the laws and liberties of their native land.

Convict
Settle-
ments.

In May, 1787, an expedition was fitted out and despatched, consisting of the “Sirius,” frigate, the

"Supply," armed tender, with six transports, conveying 565 male, and 192 female convicts, with a guard of 200 troops, and, after a voyage of over eight months, the whole fleet anchored safely at their destination on January 20, 1788. The Government, however, whilst eager to bestow the undesirable portion of the population at a safe distance from England, were not equally solicitous as to their reformation, and no provision was at first contemplated for the spiritual needs of those transported. Private sympathy, however, was able to obtain what official indifference had failed to supply. Owing to the efforts of Sir Joseph Banks and Bishop Porteus, the Government, at the last moment, was induced to appoint the Rev. Richard Johnson as chaplain to the expedition. This initial act of callousness was not only indicative of the religious condition of England at the time, but was ominous of the attitude hereafter to be adopted by the civil authorities towards the ministrations of the Church.

On arrival, Botany Bay was quickly found to be deficient for the settlement of convicts in several essentials, notably in the supply of water, and leaving his fleet at anchor, Captain Arthur

Neglect of
Religion.

Phillip, the Governor of the proposed settlement, explored the coast to the north in a ship's boat. He was agreeably surprised to discover, at a short distance, a magnificent harbour, capable of receiving the navies of the world, which had been marked in Captain Cook's chart as a *boat harbour*, and called after the name of the sailor who discovered it, Port Jackson. To a favourable site, about seven miles from the entrance of the harbour, the whole party was safely conveyed three days later, and, amid much rejoicing, the Union Jack was unfurled, the health of King George III toasted, and success to the new colony "drunk with all the honours." Thus the infant community, numbering 1,030 souls, was launched upon its career in these southern seas. Unhappily, no religious ceremony seems to have consecrated proceedings so memorable in the history of Australia. It cannot be said that the Governor was unfriendly to the performance of religious duties by the chaplain. But the work of the latter seems to have been regarded as outside the official routine, and, whilst barracks were being built and official residences constructed, no steps were taken for providing for the decent performance of divine worship. Mr. Johnson

was left to do what he could without official recognition by holding services in the open air, and it was not until six years later that, at his own expense, the chaplain was able to erect a small building of wattle and daub in which to carry on his ministrations. It is reported that a Roman Catholic priest who disembarked from a Spanish ship which visited the harbour exclaimed, on seeing the state of affairs, "If my country had settled this place, before any house for man we should have built a house for the living GOD."

With the single exception of ignoring the chaplain's duties, the Governor, who was entrusted with almost absolute power, seems to have been sufficiently impressed with the responsibilities of his position, and ruled the little colony with great wisdom. Later on, his conscience would seem to have been touched by the general neglect of religion, and he issued official orders, fining convicts for non-attendance at public worship, which he himself attended, and thereby influenced the higher officials to follow his example; and, although no building was erected, sites were set apart for churches, and endowments provided out of land for these, and for schools, within two

years of the foundation of the settlement. Possibly, at the outset, the state of affairs was so utterly bad that the policy of the iron hand was regarded as the only feasible method of maintaining order, and to the officials, religion, as a means of reforming character, especially when represented by a mild, though devoted, chaplain, counted for little or nothing. Afterwards, when the colony had reached a more settled condition, official attention, stirred by the repeated appeals of Mr. Johnson, was directed towards securing permanent provision for religious ministrations.

Norfolk
Island.

Partly owing to the difficulty of obtaining supplies, for which the colony became dependent upon the resources of Batavia and the Cape of Good Hope, partly also in consequence of the frequent escape of convicts into the interior of Australia, the authorities determined to find a more fertile region where facilities for escape could not exist, and Norfolk Island was selected for the next consignment from England, Mr. Johnson taking the first opportunity of following them with his ministrations. But, although Lieut. King, commandant of this new settlement, was most solicitous for the spiritual needs of those over whom he had been placed, several years

elapsed before a resident chaplain was appointed. In the interval, the Rev. H. Fulton, a clergyman who had been transported from Ireland for seditious practices, was allowed to minister in cases of urgency, and in 1792 the Rev. J. Bain, chaplain of the New South Wales Corps, spent a short time on the island; but as it became the practice to consign the worst offenders to this place, Norfolk Island gradually won a notorious reputation, and its history forms a dark page in the annals of British colonization.

By 1791 the number of convicts in Sydney had risen to 3,500, out of a total white population of 5,000, and the outlook was extremely gloomy in every direction. On the one side the settlement was continuously threatened with extinction through famine. Much of the soil in the immediate neighbourhood of Sydney was poor and sandy, whilst competent agriculturists were few. On the other, the accommodation was defective, and the moral condition of the community scandalous, for the colony was subjected to a deluge of fiery spirits, and rum became recognized as a medium of exchange. Where hunger prevailed, thefts and robberies were incessant, and the punishments for these offences became in-

creasingly severe. A strong and effective Church might have succeeded; where repressive measures were impotent to stem the tide of corruption, but still Mr. Johnson remained the sole chaplain, and he was still without a church. It is pathetic to read his appeal to the Governor, "whether, before the approaching winter, some place of worship should not be thought of and built both in Sydney and at the new settlement at Parramatta." But for the time being the official ear continued deaf to his earnest protests and solicitations.

First
Church.

At his own expense, in 1793, Mr. Johnson built a church, the cost of which (£67), partly paid in spirits, flour, pork, and tobacco, after many vexatious delays, was refunded by the Government. This building was also used on week-days as a school, for Mr. Johnson felt that the only hope of moral and religious reformation lay with the children, who should be segregated from their parents, since, as long as their offspring remained with those whom he describes as "miserable wretches lost to all sense of virtue and religion," he fears that "every means used for their instruction would be ineffectual." Aided by the Society for the Propagation of the Gospel, he united several small schools into one at Sydney

in which some 150 of the children of soldiers and settlers, as well as of convicts, received instruction.

In 1794 the loneliness of Mr. Johnson's position was relieved by the appointment of the Rev. Samuel Marsden as his colleague—a Yorkshire man of very different temperament to his senior. Undoubtedly a good deal of the official neglect was due to personal prejudice against the latter. He was even reported to the home Government as a troublesome character, and the lesser officials and soldiers were not slow to perceive the estimation in which the chaplain was held by those in authority, with the result that his difficulties were greatly increased. A stronger man, possibly, might have done more. Though there can be no question as to Mr. Johnson's devotion and attention to duty, Mr. Wilberforce, who knew him personally, has described him as "one of the worthiest men breathing, the most active, the most humble, but at the same time very little acquainted with the world." The universal testimony of the convicts themselves, in after years, was to the same effect, namely, that they did not believe that there was a better man than Mr. Johnson in the wide world. Wearied out, however, by

Rev. S.
Marsden.

unrequited labours, Mr. Johnson returned to England in 1800, having seen his original church, which was burnt by some evil-disposed persons, replaced by a larger stone church in Sydney, and a church of smaller size erected at Parramatta. On his departure Mr. Marsden was, for seven long years, left as the only clergyman in charge of a population now numbered by thousands, though he was not the sole representative of religion, for a Roman Catholic priest, who had been transported, was given permission to exercise clerical functions for members of his communion once in three weeks at Sydney, Parramatta, and on the Hawkesbury River, where a number of farmers had settled. From the moment of his arrival, Mr. Marsden made his personality felt, and quickly came into conflict with the civil authorities, especially in connection with the formation of Sunday schools outside his control. But his efforts were not solely directed towards enforcing recognition of his position. He threw himself with great vigour into the work of bettering the condition of the women convicts in the factory at Parramatta, and insisted upon their receiving better accommodation. When this had been obtained he was instrumental in establishing

a school for orphans, which was urgently needed, and also in building a school-church on the Hawkesbury, where a teacher was maintained through a voluntary assessment paid by the settlers. These efforts for the education and betterment of the community were, however, seriously discounted by the dual position which, as chaplain and magistrate, Mr. Marsden was called upon to occupy. The expiry of their sentences created a class of ex-convicts known as "emancipists," who presented a problem of great difficulty to the Government. For the most part they were men of abandoned character, over whom it became necessary to exercise severe discipline. Magistrates were appointed for this purpose, and, amongst others, the chaplain was selected for this office. The combination of the two offices was a blunder, the effect of which became immediately apparent. The chaplain had to order men to be flogged, to whom later on he would be called upon to act as spiritual adviser, and in this dual capacity Mr. Marsden incurred the implacable hostility both of the convicts and emancipists, which, in 1802, culminated in a conspiracy against his life. Another cause also contributed to his unpopularity. The young

colony had been more than once on the verge of famine, in consequence of the neglect of cultivation, and, in 1795, Governor Hunter, with a view to stimulating the progress of agriculture, made a grant to every officer, civil and military, of one hundred acres of land, and assigned to each a body of thirteen convicts as farm servants. Already, at Camden, a Mr. John Macarthur had laid the foundation of the wool-growing industry, and had shown the way to develop one of the resources of the country by careful improvement of his flocks and herds. His example was followed by Mr. Marsden, who was quick to see the possibilities of the industry, and, moreover, desired to demonstrate to the colonists in a practical way the vast opportunities which lay before them. As "the best practical farmer in the colony" he grew rich in spite of himself, and was able to increase his original holding by several hundred acres. The charges brought against him for cruelty in discharge of his magisterial duties, and for enriching himself to the neglect of his duties as chaplain, led to a deep antagonism between him and the civil authority, which, as it affected the public welfare of the colony, became the occasion of a formal inquiry by Mr. Commissioner Bigge.

After a close investigation, Mr. Marsden was acquitted of the graver charges, though it was made clear that some of his arrangements were hardly consonant with his ecclesiastical position. The whole controversy, and the report issued in connection therewith, showed the necessity for better ecclesiastical supervision, and was not without good result, in that it led to the appointment of an Archdeacon for New South Wales. In the circumstances it was impossible to appoint Mr. Marsden to this office, and, through the influence of the Commissioner, the post was given to the Rev. Thomas Hobbes Scott, who had been the latter's private secretary. He held office for five years, but, although interested in educational matters, his period of service does not seem to have been marked by great vigour or ecclesiastical foresight. Mr. Marsden died at Sydney in 1838, his ministry having extended from the earliest days of the colony to the foundation of the Diocese of Australia. His name will always be revered, not only on account of his labours as senior chaplain, but more particularly as "the Apostle of New Zealand," for he was the first clergyman to interest himself in the welfare of the Maori race. On the appointment of Arch-

deacon Broughton as first Bishop of Australia, although representing an entirely opposite school of thought, Mr. Marsden became one of his strongest supporters, and, on the latter's death, Bishop Broughton spoke of him as one "who had so often stood by his side, whose genuine piety and natural force of understanding he held in highest esteem while he lived, and would ever retain in sincerely affectionate remembrance."

Morals of
the Colony.

Before leaving this period of the early days of colonial settlement, in order that the difficulties of the situation may be fully realized, some extracts as to the general moral and religious condition of the convicts and settlers are appended. In addressing a grand jury in 1835, Mr. Justice Burton, of the Supreme Court of New South Wales, to whose efforts, in conjunction with those of Archdeacon Broughton, the mitigation of the enormous moral evils which threatened the ruin of the colony was chiefly due, said, "It would seem as if the business of all the community were the commission of crime and the punishment of it—as if the whole colony were continually in motion towards the several courts of justice. And the most painful reflection of all is that so many capital sentences, and the execution of them, have

not had the effect of preventing crime by way of example." One grand cause of such a state of things "was the overwhelming defect of the religious principle in the community." The state of Norfolk Island was still worse. The pictures presented to his mind on visiting the place in 1834 was that of "a cage of unclean birds, full of crimes against GOD and man, of murders, blasphemies, and all uncleanness." One of the prisoners represented the place to be "a hell upon earth," adding, "Let a man's heart be what it will, when he comes here, his man's heart is taken from him and there is given to him a heart of a beast." Another said, "I do not want to be spared, on condition of remaining here. Life is not worth having upon such terms." Indeed it was no uncommon occurrence for one convict to murder another in order to suffer the extreme penalty of the law and so escape from such a terrible situation. For details as to general conditions of convict life the reader is referred to Mr. Marcus Clarke's lurid description contained in *For the Term of his Natural Life*. With so awful a mass of moral corruption at its centre, little wonder can be felt that the whole situation in New South Wales was deplorable. The con-

victs exceeded the free population in numbers, and the ranks of the latter were being continually recruited from the former, and this daily passing from one class to another without moral improvement tended to universal degradation. An insight into the conditions prevailing in Sydney is afforded by a report of the House of Commons on Transportation in 1838, which showed that "Sydney contained 20,000 inhabitants, of whom 3,500 were convicts, mostly assigned servants, and about 7,000 had been prisoners of the Crown. These, together with their associates among the free population, were persons of violent and uncontrollable passions, incorrigibly bad characters, preferring a life of idleness and debauchery, by means of plunder, to one of honest industry. More immorality prevailed in Sydney than in any other town of the same size in the British dominions." The testimony of Archdeacon Broughton in reference to the spiritual destitution of the greater part of the population is to the same effect. In an appeal to the home Church he says that "thousands of convicts . . . are annually transported and cast forth upon the shores of these colonies, without any precaution being taken, or effort made, to prevent their becoming instantly pagans and heathens.

Such, in reality, without some immediate interposition to establish a better system, the greater number of them will and must become; . . . the question . . . which the people of this country (the United Kingdom) have to consider is, whether they are prepared to lay the foundation of a vast community of infidels, and whether, collectively or individually, they can answer to Almighty GOD for conniving at such an execution of the transportation laws as will infallibly lead on to this result."

In circumstances and conditions such as these the Australian nation was founded, and in view of the "birth stain" thus acquired, it can be a matter of little surprise that, during its early years at least, the progress of the Australian Church should have been slow. Happily, there is another side to the picture, which shows that in not a few instances men transported under sentence of penal servitude not only recovered themselves in their adverse surroundings, but also played an active part in promoting the best interests of the community and in no small degree those of the Anglican Church.

CHAPTER III

THE FIRST BISHOP OF AUSTRALIA

THE appointment, in 1829, of William Grant Broughton as archdeacon, marked the first step towards the dawn of a brighter day in the dark continent of Australia. As assistant-curate of Farnham he had been brought previously under the notice of the first Duke of Wellington, who, with his keen eye for men, had discerned in the young priest qualities of peculiar promise. On the duke's nomination Mr. Broughton had been appointed Chaplain of the Tower, and it was after holding this office for a few months that the duke offered him the vacant Archdeaconry of New South Wales. In this connection it is worthy of note, as marking the tardy growth of England's conscience in regard to her responsibilities to those whom she was sending across the seas, that in an interview with Mr. Broughton, the duke, after speaking of the possibilities which lay before the colonies, should have concluded with the preg-

nant words, "They must have a Church." That Church owes a deep debt of gratitude to the great soldier for his selection of one who in after years so ably and faithfully translated the duke's words into an accomplished fact. In September, 1829, Mr. Broughton arrived in Sydney to take up the duties of his office.

In the Letters Patent constituting the See of Calcutta, Australia had been included within the jurisdiction of that bishopric, from the occupant of which it could naturally expect no direct episcopal oversight. Referring to this arrangement, and the size of his own area of jurisdiction, Bishop Broughton at a later period described his position as "having one church at S. Albans, another in Denmark, another at Constantinople, while the Bishop would be at Calcutta, hardly more distant from England than from many parts of the Arch-deaconry of Australia." On arrival he at once proceeded to acquaint himself with the spiritual condition of the population. In the course of five years he had visited all the different settlements, and endeavoured to excite the settlers and the Government to undertake the erection of schools and churches, devoting also what time he could spare to the compilation of a grammar of

A vast diocese.

aboriginal dialects, with a view to the evangelization of the blacks, who wandered round the occupied country in considerable numbers. Meanwhile the population was rapidly increasing, and, although some years before his arrival five chaplains had been commissioned to minister in New South Wales, the spiritual needs of the colony had far outstripped the powers of one archdeacon and his handful of clergy.

To meet these overwhelming necessities he determined to visit England in 1834, and in his appeal to the Society for the Propagation of the Gospel and the Society for Promoting Christian Knowledge stated that since the establishment of the colony more than 100,000 convicts had been transported, of whom it was estimated 25,000 were still resident in the place. This number was being increased by annual additions of 2,500 to New South Wales, and 2,100 to Van Dieman's Land. Up to 1826 the British Government had assisted in erecting churches and providing schools, but since that date the burden of this provision had been thrown on the colony, with the result that since 1821, notwithstanding the enormous increase in population, no additions worthy of notice, except churches at Newcastle and Port

Macquarie (then occupied as penal settlements), had been made to the number of places of worship belonging to the Church. In the interior a few meagre buildings, unfitted for the decent celebration of divine service, had been erected.

By his energetic efforts public interest at length ^{English aid.} was successfully aroused, and in answer to his appeals the home Church, through the Society for Promoting Christian Knowledge and the Society for the Propagation of the Gospel, granted considerable sums for Church extension, which, with private contributions, amounted to £13,000. Also, the archdeacon was enabled by these means to double the number of his clergy, each one of whom, as he stated, "would have the effect of adding a year to his life, or prevent its being shortened by that interval through overwhelming anxiety and distractions." But the most important result of his visit to England was that he was enabled to induce Church and State to co-operate in founding a see in Australia, and on February 14, 1836, he was consecrated, under Letters Patent, by Archbishop Howley, as its first Bishop. On his return he found that English aid had created a better disposition among the settlers to contribute towards providing the essentials of divine

worship, for at a meeting of the principal colonists, held soon after his return, a sum of £3,000 was subscribed for this purpose. A year later a diocesan committee of the Society for Promoting Christian Knowledge and the Society for the Propagation of the Gospel was formed, which in their first annual report (1837) stated that thirty-two additional churches were in course of construction, and that a gratifying increase had taken place in the ranks of the clergy. These signs of local growth are noteworthy as indicating that the Church was at last entering upon a new phase of its life, in which it was no longer to be an exotic institution, but was striking its roots deep into the new soil with good promise of future self-propagation. This movement was aided in 1840 by the determination on the part of the home Government, in deference to colonial remonstrances, to stop the transportation of convicts to New South Wales, though the system continued in force elsewhere in Australia. England thus was no longer to send out the dregs and scum of her population as the founders of empire. From this time onward Australia occupied an important place in the system of English colonization. The capabilities of the country were becoming known, and they

tempted, not only capitalists, but also workers, to exploit her latent resources. In less than half a century from the time that the first convicts touched her shores Australia had grown into a dependency which, despite her origin, gave promise of developing into one of the nations of the world.

As a separate see which demanded fuller organization, and with vast possibilities of future expansion before it, the new Church also possessed opportunities which Bishop Broughton was not slow to recognize, and he threw himself vigorously into the varied and extensive work of his office, of which the salient features only can be here recorded. As a member of the Legislative Council he fought hard for the maintenance of the privileged position of the Church of England, and offered strenuous though futile opposition to the measure introduced in 1834 for the equal treatment of all religious bodies in the matter of State assistance. In this connection also he was called upon to take part in a prolonged struggle upon the education question, first of all against the introduction of undenominationalism, and subsequently against proposals by which Roman Catholic schools would receive an undue proportion of the education grant, in both of which

Controversies.

cases his opposition was successful. Of the latter struggle he wrote, "I am set in the front of the battle against the forces of the Roman Catholics, and have almost singly to sustain against them the cause of the Church of England." The appointment, in 1845, of Dr. Polding as Archbishop of Sydney and Vicar-Apostolic of New Holland caused great apprehension and excitement in Sydney, and was met by a firm and dignified protest from Bishop Broughton, who denied the right of the Roman Church to intrude a Bishop into the jurisdiction of "a lawful Bishop of Australia according to the canons and usages of the Church." The Bishop regarded this instance of Papal aggression as an invasion of the rights of Canterbury and an attack upon the supremacy of the Crown, consequently he was disappointed that the question was not taken up in England, and his experience in this matter led him to regard the oath of supremacy as useless, and to advocate its abolition in the colonies.

In connection with this question of the Royal Supremacy, he was also involved in another controversy which caused much friction. Chaplains were sent out by the English Government entirely apart from the Bishop's control, and from time

to time clergy thus appointed set the Bishop's authority at defiance. Ultimately, in the case of the Rev. C. B. Howard, a clergyman stationed in South Australia, Lord John Russell acknowledged the right of the Bishop's jurisdiction, and chaplains were directed to pay canonical obedience to their spiritual superiors. It is interesting to note in connection with these questions of Papal aggression, jurisdiction, and especially religious education, that, in the words of Bishop Broughton, written just before his death, "every great question which has agitated the mind of the Church in this country (England), has had, as it were, its previous rehearsal upon the narrow stage of the colonies."

Visitation, for the purpose of stirring up the enthusiasm of settlers and administering the rite of Confirmation, naturally occupied a large part of the Bishop's time, and how faithfully and laboriously he discharged this important duty his journals show. Not only did he penetrate to the remotest settlements within his diocese proper, but he found time to visit Tasmania and New Zealand, which places lay outside the area of jurisdiction conveyed to him under Letters Patent. In the meantime the population was increasing by leaps and bounds, and the demands made upon his

Diocesan
subdivi-
sion

energies and generosity were almost overwhelming. One of his first acts on entering upon his episcopate was to collate to the newly-formed Archdeaconry of Van Dieman's Land an old college friend, the Rev. William Hutchins, whose name and labours are commemorated in the grammar school at Hobart. Archdeacon Hutchins died in 1841, but his work prepared the way for the establishment of the See of Tasmania, which was founded in the following year. In 1836 the settlement of Port Philip, now the state of Victoria, was formed, and grew rapidly. Shortly after its foundation the town was visited by Bishop Broughton, and arrangements were made for settling a permanent clergyman in the place who should minister in a little wooden church already erected. Thence he proceeded to Hobart Town, from which place he sailed for New Zealand, where, after visiting the various missions, he ordained to the priesthood the Rev. Octavius Hadfield, subsequently the first Bishop of Wellington. In 1840 the islands of New Zealand were formally added to the British dominions, and, through the assistance of the newly-formed Colonial Bishops' Council, founded at the instance of Bishop Blomfield, they were constituted a diocese, to which, in 1841,

the Rev. George Augustus Selwyn was consecrated Bishop. This subdivision of his vast area, together with the appointment of the Rev. Francis Russell Nixon as first Bishop of Tasmania, came as a welcome relief to Bishop Broughton, who was enabled to give greater attention to the affairs of the Church on the island-continent of Australia, where new settlements were springing up on all sides.

In 1836, under the auspices of the South Australian Colonization Association, which in the previous year had obtained a grant of lands in that part of Australia from the Imperial Government, the colony of South Australia was practically founded, and two years later the Rev. C. B. Howard arrived as its first resident chaplain. In 1824 the Moreton Bay district, in what is now Queensland, had been proclaimed a penal settlement, to which convicts were transferred notwithstanding the nominal cessation of the transportation system. On the district being thrown open for free settlement, Bishop Broughton dispatched the Rev. John Gregor, in 1843, to minister to the six hundred settlers in that locality, the population of which was rapidly increasing. Thus in the course of a few years Bishop Broughton found himself called

Growth of
the Colony.

upon to oversee an area comprising the whole of the south-east of Australia, which to-day is the scene of the labours of thirteen Bishops. Referring to these prolonged visitations, Bishop Broughton wrote pathetically in 1843, "I have just been a journey of fifteen hundred miles, occupying more than three months, and I ought to start again to-morrow. It cannot, must not, go on."

In 1844 he urged strongly upon the Archbishop of Canterbury the necessity for establishing a see in South Australia, but owing to difficulties felt by the Colonial Office, he received no encouragement. Two years later, however, the matter was taken up by the Colonial Bishops Council, and arrangements were made for the formation of three new dioceses — Adelaide, Melbourne, and Newcastle. Through the generosity of the late Baroness Burdett-Coutts the See of Adelaide was endowed; whilst by the aid of contributions and the self-sacrificing surrender of a large proportion of his income by Bishop Broughton, the endowment of the Sees of Melbourne and Newcastle was facilitated. This subdivision of his diocese relieved Bishop Broughton of a jurisdiction of 880,000 square miles. The Dioceses of Melbourne and Adelaide

were co-extensive with the settlements of Port Philip and South Australia, whilst that of Newcastle comprehended an area of 500,000 square miles lying to the north of Sydney. S. Peter's Day, 1847, must ever remain memorable in the annals of the Colonial Church, for on that festival there were consecrated by Archbishop Howley in Westminster Abbey four Bishops who would in after years play an important part in influencing its destinies, namely, Robert Gray, Bishop of Capetown; Charles Perry, Bishop of Melbourne; Augustus Short, Bishop of Adelaide; and William Tyrrell, Bishop of Newcastle. Through this long delayed forward movement, the original Diocese of "Australia" was reduced to an area of 100,000 square miles, and, as it could no longer be properly termed "Australia," Bishop Broughton's charge was reconstituted, and under fresh Letters Patent he was created Bishop of Sydney and Metropolitan of Australia, with jurisdiction over the Bishops of Tasmania and New Zealand. His induction to the metropolitical see took place on January 25, 1848, being the sixtieth anniversary of the foundation of the colony.

Bishop Broughton had now more time to visit the many settlements springing up within his own

diocese, but the state and prospects of the outside districts filled him with dismay. "Wherever I go," he wrote home, "it is but to witness a scanty population scattered over tracts of country hundreds of miles in extent, without churches or ordinances, clergy or instructors of any kind, and without any means of Christian education for the children." To meet these wants he made a large sacrifice of his own income, and with the assistance of grants from the Society for the Propagation of the Gospel, he was enabled to provide a few additional clergy. The previous decade had brought troublous times to the colonists owing to bad seasons and dissensions connected with land tenure, and money was scarce; still the progress of diocesan affairs was by no means stayed, and at Sydney and within the more closely settled area church building went steadily on, assisted by the liberality of several active and generous workers in England, notably the Rev. Edward Coleridge. The foundation stone of S. Andrew's Cathedral had been laid by the Governor, Sir Richard Bourke, as early as 1837, but no great progress had been made until 1846, when a new committee was formed and fresh plans adopted. In 1846,

S. James's College, for the training of candidates for Holy Orders, was opened at Sydney—the precursor of Moore College, founded in 1856 by the munificence of a wealthy colonist, Mr. Moore, who bequeathed about £20,000 in money to the diocese, and also a considerable area of land, the latter for the purpose of endowing a theological college, to be called after his name.

The discovery of gold during the last years ^{Gold.} of the Bishop's episcopate added much to his labour, and anxieties. The rush to the goldfields brought a mass of people, representing all classes, sects, and creeds, into the Diocese of Sydney. The first rush was to Ophir, near Bathurst, in 1851, where thousands collected in a few months, and much social disorder and laxity of morals prevailed. The Bishop was one of the first to appreciate the necessity of bringing religious influences to bear upon the cosmopolitan population attracted in such large numbers to one district. He immediately hurried to the spot, and, stimulated by his precept and example, the miners erected a canvas church on a wooden frame within a period of four days, in which the Bishop was able to preach and celebrate Holy Communion on the Sunday following. This is a

typical instance of the unforeseen demands made upon the resources of the Church by the sudden displacement of population owing to the gold discoveries. Sailors deserted their ships in the harbour, teachers abandoned their schools, whilst artisans, tradesmen, and others, left their pursuits, to join the mad rush in order to become rich in a day. That this mineral wealth enriched the community goes without saying, but the moral effect of the gold fever was disastrous. Disturbances were frequent and widespread, and the Church in New South Wales and Victoria was confronted with a new call upon her energies, to which she found the greatest difficulty in responding.

First Conference.

For some time past the necessity for a more central form of organization in the management of Church affairs, especially in regard to matters of ecclesiastical discipline, had been keenly felt by the Bishops. In practice the exercise of jurisdiction through Letters Patent had proved nugatory, whilst the confusion occasioned by the Gorham Judgement was creating unsettlement in Australia. With a view to determining such matters and formulating a policy for the Church in Australia, the Metropolitan summoned a con-

ference of his suffragans in 1850. The whole question of the relations of Church and State was at this time wrapped in much obscurity, but the gathering was a memorable one as representing the first definite step on the part of a Colonial Church to free itself from the shackles of Erastianism. The summons to the conference was responded to by the whole of the Australasian bench of Bishops. There were present the Metropolitan (William Grant Broughton), George Augustus Selwyn of New Zealand, Francis Russell Nixon of Tasmania, Augustus Short of Adelaide, Charles Perry of Melbourne, and William Tyrrell of Newcastle, the last-named being secretary. A month only could be given to deliberation, and at the outset, owing to the uncertainty of their position, the conference passed a resolution affirming that they did not claim to exercise the powers of an ecclesiastical synod. Eventually the following recommendations, as containing an outline of Church polity, were made:—(1) The Canons of 1603 were acknowledged to be generally binding on Bishops and clergy, but revision was stated to be desirable. (2) Provincial and diocesan synods of Bishops and clergy, together with provincial and diocesan conventions of the

laity were recommended, whilst questions affecting the temporalities of the Church should not be decided without the concurrence of these conventions. (3) Church membership, giving a title to the ministrations of the Church, should be secured to the baptized, on condition that they were conformable to the doctrine, government, rites and ceremonies contained in the Book of Common Prayer. (4) Communicants only should be eligible as members of the conventions. (5) Discipline should be exercised over Bishops by the Bishops of the province; over clergy by the diocesan synod; over laymen by private admonition, by excluding from Holy Communion according to the rubric, and in the last resort by excommunication, which would release the clergy from the obligation to use the Burial Service over them. (6) Clergy should not be removed from their benefices except by sentence of the diocesan synod. (7) The rubrics should be observed, and clergy who concluded the Ante-Communion Service with the Offertory Sentences, and Church Militant Prayer were not to be regarded "as holding opinions at variance with the sound teaching of the Church." (8) Warnings were issued against the solemnization or contract-

ing marriage within the prohibited degrees, and persons contracting such marriages were stated to be liable to be expelled from Holy Communion. (9) In order to relieve "the perplexity of pious and thoughtful men," a clear pronouncement was made upon the doctrine of baptismal regeneration, from which the Bishop of Melbourne unhappily dissented. (10) All defective, erroneous, indefinite, religious instruction in Government schools was emphatically discountenanced. (11) The establishment of an Australian Board of Missions for the evangelization of the heathen of Australia and of the islands of the Western Pacific was urgently advised.

These recommendations, which, in the light of after events, disclose remarkable wisdom and foresight, were subsequently submitted to the various dioceses for their approval, but the time was not yet ripe for independent synodical action, and the answers returned deprecated any action which seemed to infringe on the prerogative of the Crown. In view of the importance and the obscurity of this question, the Metropolitan decided to visit England in order to take counsel with the home episcopate. He arrived in 1853, as the bells were tolling for the funeral of his old friend

and patron, the great Duke of Wellington. Early in the following year, after a short illness, he was called to rest, and was buried in Canterbury Cathedral. He was a man of great power and intellectual capacity, and through his apostolic labours in laying the foundation of the Church in Australia he will always stand forth as one of the most prominent figures in the history of that Church. Honoured by friend and foe alike, he advocated unflinchingly the cause of what he felt to be true and right, and he passed from his labours followed by expressions of universal regret. To quote Sir Alfred Stephen, Chief Justice of New South Wales, "No man ever went down to his grave full of years and honours carrying with him more deservedly the respect and veneration of his fellow-colonists. . . . I believe that by all classes and by all sects no man in the colony was more universally respected than Bishop Broughton." To this lay testimony may be added that of his successor, Bishop Barker: "The memory of the late Bishop may well be held in honour throughout the Province of Australia. His zeal and diligence, his high-minded and disinterested sacrifices, the foresight displayed in the creation of new dioceses, the patience with

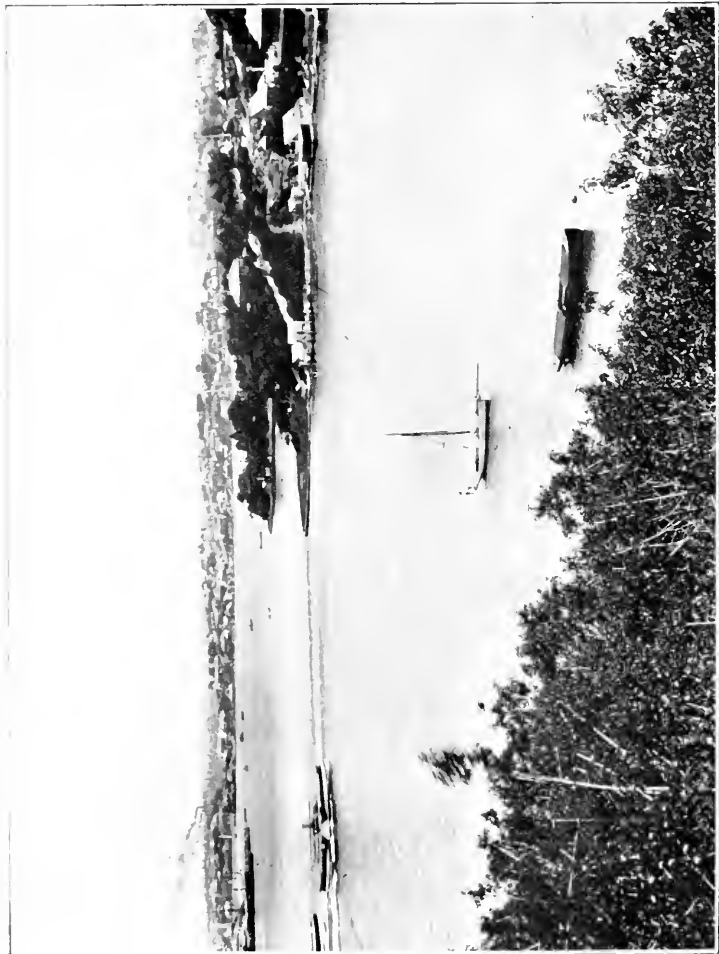
which he met the difficulties of his position, are well known to me: and although it was not my privilege to be numbered among his personal friends, the opportunities I have possessed of becoming acquainted with the excellences of his character and the primitive virtues of his life have inspired me with a genuine and affectionate regard for the first Bishop of Australia."

CHAPTER IV

THE PROVINCE OF NEW SOUTH
WALES

A new era.

THE death of the first Bishop of Australia practically closes the first period in the history of the Church, for during the later years of his life rapid changes had been taking place which both civilly and ecclesiastically were introducing a new era. The convict system, as we have seen, had been terminated, and although "the emancipists" still formed a ponderable element in the population, they were largely outnumbered by the free settlers. Again, the discovery of gold not only further increased the proportion of this latter class, but, in stimulating commercial development, raised an entirely new set of problems. Through these changes Australia found herself "precipitated into manhood" and plunged into the vortex of political struggle. Thus questions of trade, land, and labour became the burning topics of the hour.



SYDNEY HARBOUR.

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Very wisely the Colonial Office recognized that these could not be satisfactorily settled in England and that the colonists must work out their own political destiny. Accordingly, in 1852, an Act relating to Australia was passed by the Imperial Parliament providing for the separation of Victoria from New South Wales, and granting a constitution to the new colony. In 1854 Tasmania (Van Dieman's Land), and in 1856 South Australia, were granted similar powers. In 1859 the northern districts of New South Wales were constituted a new colony under the title of Queensland, but it was many years later before West Australia, the remaining division of the island-continent, received the privilege of self-government.

By the formation of Tasmania, Victoria, and South Australia into dioceses, the Church in a measure had anticipated the action of the State, but, unlike the three new colonies, which possessed absolute autonomy in relation to New South Wales, the dioceses were still united to the See of Sydney by the fragile thread of metropolitan jurisdiction under Letters Patent. Unhappily this thread was severed when the Letters Patent were pronounced invalid, and no effort was made by the Church to replace the jurisdiction

thus taken away. On the contrary, the pernicious example of the State was followed, and the glamour of autonomy proved so attractive that each diocese, left to go its own way except for such slender limitations as were subsequently imposed by the constitution of General Synod, became a distinct unit of government. The history of the Church, therefore, from this point becomes chiefly the history of separate and independent dioceses, meeting together at stated intervals for purposes of consultation and the preparation of legislation, but careful to maintain individual authority intact. In tracing this history it will be preferable for convenience' sake to depart from strict chronological order, and in the first place to deal with such dioceses as have grouped themselves into ecclesiastical provinces, and subsequently to take those which, owing to geographical position, have been unable to reach this stage of organization and remain autocephalous.

It is obvious that in the course of their growth the majority of dioceses must present many similar features. At the outset there is the missionary stage, during which the diocese is dependent upon external help, and the ministry is mainly itinerat-

ing. Then follows the period of organization, in which constitutions are formed and provision made for self-government and the development of local resources. Finally there comes the stage of maturity, when the organization has been completed and the diocese has been furnished with the various means of maintaining its independence, viz., synods, sustentation and pension funds, colleges for the training of local clergy, and so forth. Some of the older dioceses have reached this final stage, such as Sydney, Newcastle, Melbourne, and, to a certain extent, Tasmania, Adelaide, Brisbane, and Ballarat. Others are still in an intermediary position, whilst a few newly-formed dioceses, such as Carpentaria and Bunbury, have not been able, so far, to divest themselves of their missionary character. In tracing this evolution it is unnecessary to enter into details repeated in the case of each diocese. The description given of the development of Sydney applies *mutatis mutandis* to other parts of Australia, so that salient features alone will be noticed. Also it may seem that in the following pages undue stress is laid upon the work of Bishops, and that the labours of the parochial clergy find little recognition. In a new country this is almost necessarily the case. The

personal side of the equation has a far greater value than is possible in long-established communities, and if the policy and leadership of the Bishops is dwelt upon to the exclusion of the humbler tasks of the parochial clergy and their lay helpers, the reason is that, in the early days at least, the personality of the Bishop was the chief element in diocesan progress. Australia has been singularly happy in the persons of her diocesan founders, chosen from the rank and file of the home clergy, and their work in the Antipodes is a proof of the wonderful reserve force which is possessed by the Anglican Church.

THE DIOCESE OF SYDNEY

Bishop
Barker.

This, however, is a digression, and we must resume the narrative at the death of Bishop Broughton. For three years the Metropolitan Diocese of Sydney lay vacant, administered by Archdeacon Cooper, the father of the late venerated Dean of Sydney. In May, 1855, the newly-appointed Metropolitan, the Right Rev. Frederick Barker, arrived, accompanied by two chaplains, the Rev. Edward Synge and the Rev. P. G. Smith. He found forty-eight licensed clergy in the diocese, of whom ten were resident in Sydney. This

number was quickly increased to fifty-six, but the rapid growth of population owing to the development of the mining industry made additional clerical assistance a matter of extreme urgency, and the question of the supply of locally-ordained clergy at once engaged his attention.

The diocese was not without some provision for this purpose. A Church of England Grammar School, known as King's School, Parramatta, had been founded in the days of his predecessor, and in this institution the sons of the more wealthy colonists were being educated, but owing to lack of endowment and for other reasons, the usefulness of the school was seriously impaired. Connected with the recently-established University, a hostel for resident undergraduates—S. Paul's College—had been started in 1854, in order to give theological instruction to Church students and so supplement the University course. Finally, advantage was taken of the munificent bequest of Thomas Moore, and a college for the training of candidates for Holy Orders was established at Liverpool, towards the building of which Bishop Barker himself collected a sum of over £4,000.

Educational provision.

During the first eleven years of its existence Moore College, under its first principal, the Rev.

William Hodgson, sent out thirty-three clergy to the various Australian dioceses—a valuable addition to the handful of workers struggling to cope with demands wellnigh overwhelming. “Without Moore College I should be comparatively helpless,” wrote the Bishop a few years later, and the effect of these reinforcements was soon felt in the increased vitality of Church life. In 1863 he was able to report that since his arrival eighty-eight new churches and school-churches had been opened, whilst the cathedral, begun by his predecessor, was making rapid progress towards completion. The Sydney Church Society, to the foundation of which allusion has been already made, had also felt the stimulus, and in five years had provided £44,000, whereby thirty-one additional clergy were being maintained, and the total number of clergy had risen to ninety-two. Thus, both in regard to the supply and training of the ministry, and also in respect of their support, the Diocese of Sydney was in a fair way of becoming independent of the Mother Church.

Rev. E.
Syngé.

The life of a Colonial Bishop is largely occupied by long and exhausting periods of visitation, and although the area of the Diocese of Sydney had been so largely reduced by subdivision, vast

districts outside the centres of settlement demanded the personal oversight of the Bishop. To the west lay Bathurst and the extensive plains of the interior bordering the banks of the Murray, since constituted into the Diocese of Riverina, whilst to the south and south-west was situated the rough, broken country running inland from the coast and containing mountain ranges of considerable altitude. Pioneer work in these places was first undertaken by the Bishop's chaplain, the Rev. E. Synge, and to his energy and perseverance the Church owed her knowledge of these vast fields of uncultivated labour. Equipped with a compass, pack-horses, and the barest necessities for travel, it was not an uncommon thing for him to make itinerating journeys in the bush extending over a period of nine months at a time and covering a distance of over five thousand miles. His diaries afford an interesting record of the experiences of a pioneer clergyman in the early days. "Steering by compass N.N.E. over a wild and open plain," where kangaroos and emus were the only companions of his solitude, he describes his passage from station to station, his sole reward being the opportunity of holding a short service, when the day was done,

in some woolshed among shearers and people to whom no priest had ministered for sixteen years.

Such clergymen as Mr. Synge formed the backbone of the Australian Church, and though their heroic determination and faithfulness, for the most part, have been unrecorded, the present generation has entered into the fruit of their labours. Following in his footsteps and those of other "heralds of the dawn," Bishop Barker undertook lengthened visitations of these bush districts, stimulating the settlers to renewed efforts in the provision of buildings for divine worship and in finding sufficient support for resident clergy.

One result of these journeys was the foundation of the "Clergy Daughters School" at Waverley, Sydney, which has had a very prosperous career, and has relieved the bush clergy of much anxiety in connection with the education of their daughters. Another and more important development arising out of these visitations was the establishment of the new See of Goulburn in 1863, comprising the districts lying to the south and south-west of the original diocese. Six years later a further subdivision was effected by the foundation of the Bishopric of Bathurst, by which the Metropolitan

was relieved of the large area lying to the north-west of the Blue Mountains, and thus, with the exception of those portions of Australia which, by the original constitution, still remained technically within the jurisdiction of the See of Sydney, the diocese was reduced to its present limits.

In the meantime important steps were being ^{Legisla-}taken in regard to the development of the con-^{-tion.}stitution of the Church, the detailed history of which is given elsewhere. Following upon the conference of Australian Bishops (1850), at which the practical worthlessness of the territorial jurisdiction conveyed by Letters Patent had been recognized, the Bishop of Newcastle laboured assiduously to promote the self-government of the Church by means of provincial and diocesan synods. His hands had been greatly strengthened in securing this object by the Privy Council judgement of 1856 in the case of *Long v. the Bishop of Capetown*, in which the issue of Letters Patent by the Crown to Bishops in self-governing colonies was declared invalid, but the principles of autonomy advocated by him were by no means generally accepted. In view of this decision, however, it was felt that some form of synodical action which should not sever entirely the relations to

the Crown was necessary, and to this policy Bishop Tyrrell gave a reluctant consent, though personally he was in favour of securing synodical action by means of a consensual compact according to the precedents set by the Dioceses of New Zealand and Adelaide.

After much conference between the representatives of the Dioceses of Sydney, Newcastle, and Goulburn, a "Church Act" was passed by the Legislature in 1866, by which the State gave legal sanction to the constitutions of the Church in New South Wales, and granted undefined legislative powers to the synods of the same. Immediately after the passing of this Act the Metropolitan summoned his synod for the dispatch of business. The Synod of the Diocese of Newcastle had met already in the previous year without waiting for legislative sanction. A constitution having thus been framed providing for provincial and diocesan synods, the opportunity offered by the presence of seven Australian Bishops at the consecration of S. Andrew's Cathedral, Sydney, in 1867, was taken by Bishop Barker to hold a conference upon the question of forming a supreme legislative body for the whole Australian Church. At this conference certain resolutions

were adopted embodying the principles upon which a General Synod should be founded. These resolutions were submitted to the various dioceses of Australia, and received general approval. In 1869 the Provincial Synod of New South Wales met for the first time to consider what further steps should be taken for the better government of the Church ; but, whilst the desirability of forming a General Synod was affirmed, the discussions upon the question of Church autonomy were much hampered by the prevailing opinion in favour of the validity of Letters Patent, and the fear of taking any action which might seem to violate the relations thought to subsist between the Church and the Crown. Finally an attempt was made to compromise matters by adhering to the issue of Letters Patent whilst maintaining that each diocese should have a voice in the appointment of its own Bishop. So far, the Bishop of Newcastle was the only leader in New South Wales who had a clear perception of the ecclesiastical situation. The coping-stone to the organization of government of the Church was ultimately placed in position by the formation of General Synod in 1872. Thus the gradation between diocesan, provincial, and general synods

was completed after many years of discussion and struggle. The consideration of the nature and character of this gradation, and of the vicious principle adopted, whereby the diocesan synod is rendered actually supreme, must be deferred to another chapter.

In the meantime the Metropolitan was actively engaged upon diocesan affairs, for, though the subdivision of the original Diocese of Sydney had brought him welcome relief, the extension of the city of Sydney itself taxed his energies in no small degree, whilst upon him lay the burden of those portions of Australia not as yet incorporated in any diocese. In 1874, and again in 1876, he paid visits to the far-distant territory of North Queensland, and was successful in arousing so much interest that the Diocese of North Queensland was founded in the latter year. This was practically his last undertaking of any importance, and, after a long and arduous episcopate of twenty-eight years, he was called to rest at San Remo in 1882. His death removed from the diocese an administrator of no mean capacity, under whose wise and energetic rule it had become equipped with the necessary spiritual and material resources for carrying on the campaign of the Church. The

handsome chapter-house connected with the cathedral at Sydney, erected in his memory, testifies to the general esteem in which he was held. Holding pronounced evangelical views, Bishop Barker succeeded, as men of distinct convictions are wont to do, in giving a definite direction to the theological teaching of his diocese, which, in after years, proved a source of difficulty to his successor, and has been not without influence in the wider field of Church organization in Australia. For the Diocese of Sydney has shown itself somewhat jealous of any changes which, in the judgement of its leading clergy and laity, seemed to open the way to interference with its distinctive character.

The episcopate thus closed covered a period of critical importance to the Australian Church, during which problems of great moment were directly raised. The granting of self-government to the colonies opened up immediately the question of the relations of Church and State, and the decisions given in the Colenso troubles showed the need for self-government within the Church, and the withdrawal of State aid to ecclesiastical bodies rendered the reconstruction of the whole system of the supply of material resources a

matter of imperative necessity. The scarcity of clergy led to the provision of a theological college and local ordinations, a step which, in view of recent national aspirations, was an event of primary importance, whilst the rapid subdivision of the larger dioceses proved once more the value of episcopacy, as the essential form of Church government. In this period lay "those seeds of things" from which has emerged the Church of to-day, in its weakness and its strength, but full of promise of larger growth and greater strength in the future.

Bishop
Barry.

The new method of election to the See of Sydney adopted by General Synod proved so cumbrous and unsatisfactory, that the new Primate of Australia and Metropolitan of New South Wales, Canon Barry, Principal of King's College, London, was virtually chosen by the Archbishop of Canterbury. The new Bishop succeeded to a diocese fairly well organized, for most of the constructive work had been already accomplished, whilst synodical action had become better understood and was working smoothly. Thus the record of Dr. Barry's episcopate is one of steady development, though, unhappily, disturbed on more than one occasion by ritual

troubles in connection with the erection of a reredos in the cathedral, and the opposition offered to the Principal of Moore College. He resigned in 1888, to the great regret of his diocese and of the whole Australian Church. His vigorous personality and great intellectual gifts, although exercised for so short a time in Australia, did much towards enhancing the prestige of the See of Sydney, and prepared the way for making the Primacy a fact and not merely a name in Australian Church life.

He was succeeded by the present Primate in 1890, Canon W. Saumarez Smith, Principal of S. Aidan's College, Birkenhead. The cumbrous method of election was again exemplified in this appointment, for, owing to an informality, the first election was declared invalid, and the whole of the lengthy process had to be formally repeated. With these examples before them General Synod again and again attempted to devise some method by which the claims of the See of Sydney to elect its own Bishop, and the claims of the other dioceses of Australia and Tasmania to an equal voice in the selection of their Primate might be adjusted, but these efforts were met by a *non-possumus* on the part of the Sydney representatives, and, in

Archbishop
Saumarez
Smith.

despair of reaching a satisfactory conclusion on these lines, General Synod in 1900 provided that in future the Primate should be selected from among the existing Metropolitan Bishops. Thus the historic connection between the Primacy and the mother diocese seems to have been potentially severed.

The struggle in connection with this question shows the important position to which the Primacy had gradually attained, and is indicative of a new phase in the history of the Australian Church. Already, in the civil sphere, tentative efforts were being made towards the federation of the different colonies into a Commonwealth under a Governor-General and a supreme legislative body, and instinctively Churchmen were moving towards the adoption of a policy of greater centralization which the constitution of General Synod did not render sufficiently actual. In the undefined powers of the Primacy they seemed to find what they sought. Thus during recent years the history of the Diocese of Sydney is intimately connected with that of the Church in other portions of the Commonwealth. It is a time of Church Congresses, of a general Self-Denial Fund, of a Missionary Jubilee, and of other

events which indicate greater consolidation and a tendency to united action, which point towards a dawning consciousness among the Australian dioceses of their position as a national Church.

Among other features which mark this new The A.B.M. phase has been the increased activity of the Australian Board of Missions, which, largely supported in New South Wales, founded in succession the Anglican Mission to the Papuans of New Guinea, and the Yarrabah Mission to the aborigines in North Queensland, the latter of which, through the assistance of the board, has since established a daughter settlement on the Mitchell River. As Chairman of the Executive of the Board of Missions, the Primate naturally played a large part in this enterprise, until the formation of New Guinea into a separate diocese relieved the Board of direct control of that Mission. As indicating the same tendency, the action of General Synod of 1901, in establishing an Australian College of Theology, should be noted. The college is entrusted with powers to examine candidates and confer degrees in divinity, and, although still in the days of its youth, the institution already has done much to promote sound learning among the younger clergy, and to raise in several dioceses

the standard of intellectual attainment required for admission to Holy Orders. In time the work of the college will be more definitely felt, and through such agencies there is good hope that the stigma which in popular opinion attaches to colonial Orders may be removed.

Whilst thus by the logic of events occupied with many interests and activities outside his own province and diocese, the Primate has witnessed a quiet and unostentatious growth within his own immediate jurisdiction. Sydney tends more and more to become the emporium of the commerce of the southern seas, but the Church, through the steady labours of Bishop and clergy, has more than held her own in the increase of population, as is evidenced by the returns of the last decennial religious census. The long-deferred foundation of the new Federal Capital within the Province of New South Wales in some respects may affect the position of the Archbishop of Sydney, and may possibly afford a satisfactory solution to the Primacy question, but whatever changes the immediate future may bring forth, the historic position of the See of Sydney cannot be altered. It will remain the mother diocese of the whole Australian Church.

THE DIOCESE OF NEWCASTLE

The history of the subdivision of the Diocese of Sydney into the five existing daughter dioceses of the province needs little elaboration. Reference has been made already to the foundation of the See of Newcastle in 1847. Early in the following year Bishop Tyrrell arrived, accompanied by the Rev. H. O. Irwin and the Rev. R. G. Boodle, together with seven candidates for Holy Orders. The port of Newcastle, at the mouth of the Hunter River, formed the natural centre for the diocese, though Morpeth, a township some twenty miles distant inland, was selected as the place of episcopal residence. Nominally the see embraced an area of 800 by 700 miles, but the settled districts covered a region of about 500 by 250 miles, chiefly occupied by squatters, for the larger coal deposits of the Hunter basin had not as yet been developed. To the north the diocese extended to Moreton Bay, including the far-distant Burnett and Wide Bay districts. The Bishop found fourteen clergy at work attempting to cope with the demands of this vast area, and the reinforcements brought with him came as a welcome addition to his staff. The conditions of Church

life were deplorable. Writing of these in 1851 the Bishop described the situation as one of universal bankruptcy. A heavy debt hung over every finished church; numbers of churches begun were abandoned owing to lack of funds, and remained monuments of past folly; large districts were untouched by the ministrations of the Church, and the tendency to rely upon the Government for aid had produced a general paralysis. With a view to probing the existing evils to the bottom, in three years he had visited the whole of his extensive diocese, making journeys sometimes extending over twelve hundred miles. A ready response was made to his efforts, and at the close of this period he was able to report that every church was free of debt, and the works previously abandoned in despair had been resumed with renewed energy, and were approaching completion.

Such a result, accomplished in so short a time, affords eloquent testimony to the inspiring influence of a striking personality, and whether as chief pastor of a diocese, or as an ecclesiastical statesman of the first rank, the figure of Bishop Tyrrell stands forth prominently in the early annals of the Australian Church. Brief reference

has already been made to his labours in the latter sphere ; in the former he was no less conspicuous, and, assisted by liberal grants from the Society for the Propagation of the Gospel and the Society for Promoting Christian Knowledge, to which societies he frequently expressed his indebtedness, in the course of a few years he was able to state that "throughout the peopled portion of my diocese . . . the Gospel is now preached and the Sacraments administered." The principle upon which he acted throughout his visitations was that of enforcing a recognition of the true priesthood of the laity, and whenever he went among squatters and selectors he taught them to help themselves by holding family prayers in the evening, by reading the Morning and Evening Services of the Church on Sundays, and a sermon out of a book provided by himself, and by the formation of a lending library of devotional and other literature for the use of the men and shepherds employed on each station. The effect upon the rising generation of this early training in devotional habits was thorough, and is felt to-day in many an Australian family.

In 1859 he was relieved of the care of the Moreton Bay district, which he had twice visited, Diocesan Endowment.

and in 1867 of the greater part of the intervening portion of his diocese, embracing the New England plateau and the adjoining strip of coast, by the formation of the Sees of Brisbane and Grafton and Armidale respectively. With a smaller area to oversee, and less demands made upon his time, he was better able to devote his attention to the task of building up the material fabric of the Church. This had become a practical necessity, for the New South Wales Legislature had at last given effect to its long-threatened measure for abolishing State aid to religion by limiting the grants previously given to the various denominations to the lives of those already in receipt of them. In 1864 the Bishop inaugurated a scheme for a diocesan endowment of £50,000 at once, and ultimately of £100,000, to form the nucleus of a central fund out of which the stipends of clergy should be paid. The principle which he laid down was that no parish should be endowed to the full amount of the clerical stipend, but that a proportion should be contributed each year from local sources, to be added to the income derived from endowment. Living a frugal and self-denying life, he gave large sums personally to this fund, and his example was followed by the faith-

ful laity. But he himself, as in spiritual, so in temporal things, was the greatest benefactor to his diocese, which he loved so well and served so faithfully. When he was called to rest in 1879, after an episcopate of thirty-two years, during which he "never came home," he bequeathed all that he possessed, invested chiefly in station property, to the Diocese of Newcastle. The bequest, then estimated at a quarter of a million sterling, was intended as an endowment of the chief diocesan institutions, but owing to the depreciation in the value of pastoral property, prolonged droughts, etc., the diocese had been obliged to raise money in order to retain this property.

Bishop Tyrrell was succeeded in 1880 by the Bishop Pearson. Rev. J. B. Pearson, Vicar of Newark and Fellow of S. John's College, Cambridge, whose profound learning was of great value in the deliberations of the bench of Bishops. His episcopate, which lasted over a period of ten years, saw a remarkable advance in the trade of the district through the development of the coal deposits, and the port of Newcastle in consequence became a place of export, whence the other Australian colonies were supplied from its mineral wealth. The time had arrived when it was felt that the

erection of a mother church for the diocese was desirable, and the foundations were laid and a portion of the superstructure of a cathedral begun on a commanding site which overlooks the harbour and city of Newcastle, but owing to the illness of the Bishop, and for other reasons, the cathedral, though now roofed in and used for divine service, still remains in a state of partial completion. The later years of the Bishop's episcopate, which had been marked by much earnestness and ability, were unhappily clouded by such an utter prostration of health that he was physically unable to resign his see. During the three years' interval thus occasioned, the diocese was administered by the Dean, the Very Rev. A. E. Selwyn. Ultimately the Bishop so far recovered as to be able to resign his see, and the diocese, which had suffered severely through this period of uncertainty, was placed in a position to elect his successor. Bishop Pearson died in England four years after his resignation, having partially recovered from his long and distressing affliction.

Bishop
Stanton.

In 1891 synod chose the Bishop of North Queensland (Dr. Stanton) as his successor, and he was accordingly translated from the northern see. The choice was in every respect a happy

one. Bishop Stanton lived to be the senior Bishop of the Australian bench, and for years, as a prominent member of General Synod, and through his personal knowledge of the Australian clergy, he exercised a widespread influence. It was a speech of his in the General Synod of 1886 which led the Australian Church to pledge itself to the support of missionary work in New Guinea, of which mission one of his own clergy, Albert Maclaren, became the founder. Proximity to Sydney enabled him to take an active part in connection with matters affecting the whole Australian Church, and from the date of his accession to the See of Newcastle he became the trusted adviser of the Primate. In the domestic affairs of his diocese also his influence was no less marked, and his broad sympathies, combined with absolute selflessness, won for him general esteem, whilst especially to his younger clergy he was literally a "Father-in-GOD." Bishops court at once was made the home of many of these, the training of whom he supervised, stimulating their reading by his own studies, and assisting them by his advice. When, in 1905, he was laid to rest at Morpeth, he bequeathed to his successor a diocese which during his episcopate, despite periods of

flood and drought, had made both material and spiritual progress.

Bishop
Stretch

On his decease the synod elected as fourth Bishop the Right Rev. J. F. Stretch, at that time Dean and Assistant Bishop of the Diocese. An Australian by birth, and educated at the Geelong Grammar School and the University of Melbourne, Bishop Stretch was the second native-born Australian to be summoned to the episcopate, in the first instance as Coadjutor Bishop of Brisbane. That Australia can educate and train such men as the new Bishop of Newcastle and the present Bishop of Ballarat, capable of maintaining the best traditions of the episcopate in pastoral care, learning, and eloquence, furnishes an encouraging prospect for the future, and marks an evident growth towards maturity of organization.

THE DIOCESE OF GOULBURN

Bishop
Thomas.

Reference has already been made to the pioneer labours of the Rev. E. Synge, and it was mainly to these that the formation of the See of Goulburn in 1863 was due. The nomination of the first Bishop rested with Archbishop Longley, who selected the Rev. Mesac Thomas, then Secretary to the Colonial and Continental Church Society.

He was the last Bishop to be appointed to an Australia see under Letters Patent, the validity of which, as conveying territorial jurisdiction, he consistently upheld to the end of his life. Bishop Thomas, on arrival, at once set vigorously to work amongst a population of fifty thousand, scattered over districts varying from twenty-five to four hundred and fifty square miles in extent. By 1865 the presence of a Bishop had given a marked impetus to Church work, and the number of clergy had risen from twelve to twenty-one. The broken character of the country made the work of visitation exceptionally difficult, and these journeys sometimes occupied twenty-four consecutive weeks, during which the Bishop travelled a distance of over three thousand miles. It was, therefore, with no small feelings of thankfulness that he was able to transfer one-third of his jurisdiction, in 1884, to the newly-formed Diocese of Riverina, leaving a reduced area of fifty thousand square miles to his own supervision. During his long episcopate, which lasted over a period of twenty-nine years, he saw many changes in the social conditions of Australian life, and not least in his own diocese. He records how on one of his early visitations he had the melancholy privilege of preaching to men

who had not had an opportunity of attending divine service for twenty-five years in one instance and thirty in another.

Before his death, in 1892, the main line between Sydney and Melbourne passed within a short distance of his doors, a beautiful little cathedral had been erected in the see city, and he could speak of ninety-two churches, with accommodation for eleven thousand worshippers, and of fifteen parishes, "enriched by valuable glebes presented by generous donors or purchased by the liberality of parishioners." He came to a district, a large portion of which was practically unexplored, with a scattered handful of clergy ministering to pioneer settlers; he left a diocese equipped in almost every department of diocesan organization.

Bishop
Chalmers.

The vacancy was filled by the election of the Rev. William Chalmers, Vicar of S. Andrew's, Brighton, Victoria, a priest of considerable colonial experience, who had previously worked as an S.P.G. missionary in Borneo. Both as a parish priest in Melbourne, and in the wider sphere of Australian ecclesiastical affairs, Dr. Chalmers already had attained considerable prominence. To his able advocacy was due the establish-

ment, of the Australian College of Theology, the interests of which he assiduously promoted until his death. Shortly after his appointment to Goulburn the financial crisis which overtook Australia in 1893 seriously affected the endowment funds of the diocese, which were found to have been insecurely invested. A considerable portion of these were irretrievably lost, and as a consequence much of the Bishop's energies were directed towards their replacement. In view of this and other similar experiences in regard to endowments, at the instance of the Bishop of Goulburn, General Synod, at its session in 1896, required that before the vacancy in any see should be filled a complete return of its endowments should be made to the Primate, who should satisfy himself that the stated income was properly secured. This wise provision, however, came too late in the case of Goulburn, for the depletion of the diocesan funds seriously hampered for some years the development of spiritual ministrations. After a short episcopate of ten years, thus beset with financial trouble, the Bishop was called to rest in 1902, much regretted by all who knew him.

In the same year the Bishop of North Queens-
land (the Right Rev. C. G. Barlow) was translated

Bishop
Barlow

by synodical election to the vacant see. In view of the proposal to erect the new Federal Capital somewhere within the district covered by his jurisdiction, the battle in connection with which is still being waged, the diocese may expect great changes in the future, and in all probability these will take the shape of adapting the ecclesiastical administration so as to conform to the central organization of the State. In situation and climate, sites in the neighbourhood of Goulburn present many advantages for the erection of an Australian Washington, and in the unsettled state of the Primacy question, some rearrangement of diocesan boundaries may enable the Church to find a solution, satisfactory to all interests, in the creation of a new Primatial See in close proximity to the future Federal Capital.

THE DIOCESE OF GRAFTON AND ARMIDALE

Bishop
Sawyer.

In 1867, measures were taken to reduce the limits of the Diocese of Newcastle by the formation of the new See of Grafton and Armidale, thus relieving the original diocese of the whole of its northern territory. The arrangement was not ideal since it involved the creation of two ecclesiastical centres within the new area, virtually

unconnected with one another, namely, Grafton on the Clarence River, near the coast, and Armidale situated on the New England plateau. The Rev. W. C. Sawyer was chosen by the Archbishop of Canterbury as first Bishop, but to the sorrow of his diocese he was drowned within three months of his arrival, as he was returning to his house after holding service in Grafton.

After some delay the Rev. J. F. Turner was nominated to the vacant see, and reached his diocese towards the end of 1869, to enter upon labours which lasted until 1894. During this period the organization of the diocese slowly took form and shape. At Armidale, a substantial cathedral church was consecrated in 1875, followed in 1891, by the erection of a large residential grammar school, which through the exertions of Archdeacon Ross, obtained a share of the Moore bequest after successful litigation with that object. At Grafton, similarly, a cathedral church was partially built, and opened for worship in 1884. The difficult nature of the country, and the necessity for duplicating diocesan machinery, which involved constant travelling, wore down the Bishop's strength, and after a long period of continued ill-health he resigned his see

Bishop
Turner.

in 1894, intending to return to England, but he died at Naples on his homeward voyage.

Bishop
Green.

He was succeeded by the Very Rev. A.V. Green, Dean of Ballarat, one of the most brilliant of the younger Australian clergy, who, though English by birth, had received his education and training in Melbourne. His arrival infused fresh life into a diocese, the work in which had languished during the later years of his predecessor's episcopate. Monetary difficulties beset him at the outset, but the diocese responded generously to his leadership, and, assisted by English contributions, succeeded in restoring much of the endowment funds which, as in the case of Goulburn, had been depleted through injudicious investment. Australian in education and spirit, it was natural that Bishop Green should adopt measures tending towards greater self-reliance on the part of the Australian Church, and one of the chief benefits which he conferred upon his diocese was the establishment of a Theological College at Armidale, where local candidates for the ministry could receive a sound and efficient training. This institution, begun in a small way, has largely contributed towards one of the most pressing needs of a country diocese—the supply of clergy.

After six years of vigorous work, during which Church affairs progressed with remarkable rapidity, Bishop Green returned to Victoria in 1900, as second Bishop of Ballarat.

In electing a successor, the choice of synod fell upon the Right Rev. H. E. Cooper, who five years previously had been consecrated Bishop Coadjutor of Ballarat, where as parish priest and archdeacon he had obtained twenty years' experience of the conditions of colonial life. His translation took place in 1901, and in him the Diocese of Grafton and Armidale possesses a Bishop whose quiet courage and determination have been of the utmost advantage. In the near future a subdivision of the diocese must take place, for through the rapid extension of the dairying industry, and the consequent increase of settlement upon the coast lands, the constitution of Grafton into a separate see is becoming a matter of imperative necessity.

Bishop
Cooper.

THE DIOCESE OF BATHURST

To the north-west of Sydney, beyond the range of the Blue Mountains, lay the town of Bathurst, with the vast hinterland of Riverina extending to the banks of the Murray River. For many

Bishop
Marsden.

years Bishop Barker felt the increasing impossibility of giving this district its due need of episcopal oversight, and his efforts to constitute Bathurst a separate bishopric were eventually successful. In 1869, all the preliminaries had been settled, and a vast area of about 120,000 square miles was assigned to the new see. The appointment as first Bishop of the Rev. S. E. Marsden, born in Sydney, and a grandson of the Rev. Samuel Marsden, whose work among the convicts of Botany Bay, and amongst the Maori of New Zealand has been recorded, revived many ancient memories, and assured him of a more than ordinary welcome. Arriving in his diocese in 1870, he was "appalled by the magnitude of the work," which lay before him. The city of Bathurst contained some 6,500 inhabitants, but to reach the scattered population in the outside districts clergymen sometimes had to travel more than 8,000 miles a year. Work of this kind could only be carried on at high pressure. Bathurst became its natural centre, and the Church of All Saints was constituted the cathedral. Gradually the diocese was mapped out into parishes and districts, ministered to for the most part by itinerating clergymen, and in these circumstances

it came as a welcome relief when by the formation of the Diocese of Riverina, some 20,000 square miles were transferred to the new see. For sixteen years Bishop Marsden faithfully carried out his laborious duties until, in 1885, finding his strength unequal to the task, he resigned, and accepted at the invitation of the Bishop of Gloucester and Bristol the lighter work of an Assistant Bishop in that diocese.

A period of two years intervened before his successor was appointed, Canon Camidge, Vicar of Thirsk, a sturdy Yorkshireman, who in spite of nearly twenty years' continuous labour, and recently of impaired health, still discharges the duties of his office. Despite the vicissitudes of flood and drought, and the constant need of workers, the record of these years has been one of steady growth and of difficulties surmounted—among which provision of spiritual ministrations in the outer bush districts has not been the least.

Here Bishop Camidge has been enabled to found at Dubbo a "Bush Brotherhood," on the example of that previously established by the Bishop of Rockhampton at Longreach, which bids fair to solve one of the most difficult problems which beset the Bishops of these large dioceses,

namely the removal of clerical isolation, and at the same time the promotion of efficient service.

THE DIOCESE OF RIVERINA

Carved out of the Dioceses of Goulburn and Bathurst, the See of Riverina owes its foundation to the munificence of a prominent laymen, the Hon. John Campbell, M.L.C., who generously gave a sum of £10,000 for its endowment. As its name implies, the diocese lies chiefly within the banks of several navigable rivers, and consists of a series of apparently interminable plains covering an area of about 70,000 square miles. Except for the great mining centre of Broken Hill with its 25,000 inhabitants, connected with Adelaide by rail, the population is mainly pastoral, and the country is divided up into large sheep stations. The absence of railways renders necessary the same long and exhausting journeys on horseback which marked the life of the pioneer in the early days. The first Bishop was the Right Rev. Sydney Linton, previously a Norwich vicar, who during his short episcopate of ten years, by his saintly life won the affectionate regard of his diocese. The small township of Hay was selected

Bishop
Linton.

as the most convenient centre, and there an episcopal residence was erected, the material of which consists of wood and corrugated iron. The space between the outer iron wall and wooden lining being filled and rammed with sawdust. The result is said to be eminently satisfactory. In view of the large area to be covered, the number of clergy are lamentably few. None the less, synodical action has been established, and the diocese before the death of its first Bishop possessed almost all the necessary departments of organization. Unhappily the erection of the see house and other objects caused a heavy indebtedness in the diocesan funds, and Riverina supplied a third example of the way in which the endowments of Australian sees have been seriously reduced by injudicious finance.

The appointment of a successor to Bishop Linton was vested in the Bishops of the Province of New South Wales, and in 1894 they chose the Rev. E. A. Anderson, Vicar of S. Paul's, West Maitland, a priest who had previously worked under Bishop Stanton in North Queensland. Some difficulty occurred in connection with his consecration, for Mr. Campbell had

Bishop
Anderson

made it a condition of endowing the see that all future Bishops should be consecrated in England. Ultimately, in 1895, the new Bishop was consecrated by the Archbishop of Canterbury in compliance with the terms of the trust.

Self-sup-
port.

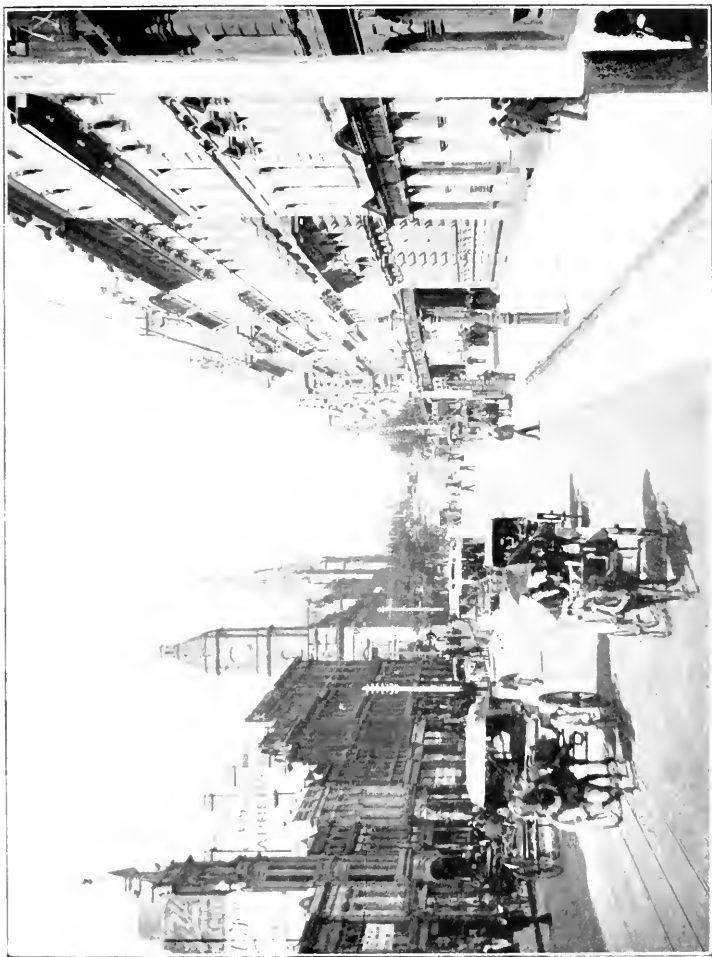
The expansion of the Province of New South Wales from one diocese into six, the outline of which has been briefly traced, furnishes a good example of the process of Church extension which is being gradually carried on throughout Greater Britain. In its main features the process has been repeated in the story of the development of the other dioceses in Australia. One after another they have passed from the stages to which allusion has been made into a self-contained and independent form of life. The withdrawal of the State connection and State aid led to the establishment of synodical action which provides for all matters of internal government and outward development, whilst the chief part of the material needs are being met from local resources. In this connection it is noteworthy that one family gave £5,000 towards the endowment of the See of Goulburn: an Australian layman gave £2,000 to that of the Diocese of Grafton and Armidale, whilst the See of Riverina

owes its existence to the munificent gift of £10,000 by a member of the Colonial Legislature. In these and other ways, particularly in the provision of local clergy, the Province of New South Wales has led the way, and left an impress upon the life of the Australian Church which is likely to remain indelible.

CHAPTER V

THE PROVINCE OF VICTORIA

THE settlement of Port Philip, as it was then called, coincided with the foundation of the Bishopric of Australia, and resulted from the enterprise of two Tasmanian colonists—Batman and Fawkner—who in 1835, learning of the fertile districts on the opposite shores of Bass Straits, proceeded thither, and obtained from the local blacks what purported to be a conveyance of six hundred thousand acres in return for a nominal payment of knives, hatchets, blankets, etc. The Government immediately disallowed the transaction; but dispossession was no easy matter, for Batman, backed by wealthy capitalists, had already transferred flocks and herds to the neighbourhood of Geelong; and Fawkner, similarly supported, had taken possession of the banks of the Yarra, where a small township was rapidly being built. Clearly it was a matter for compromise, and the company represented by these two settlers received a grant



COLLINS STREET, MELBOURNE.

of land valued at £7,000 in consideration of the trouble and expense to which they had been put. In the following year Captain Lonsdale was appointed police magistrate, and, as the population which was rapidly advancing at this time numbered about four hundred, sites for towns were marked out, and Fawcner's settlement on the Yarra received the name of Melbourne after the great minister of the day. The first religious service was held in the house of Mr. Batman by the Rev. Joseph Orton, a Wesleyan from Tasmania; and it is interesting to note that the afternoon service on the same day was attended by about fifty blacks, who watched the proceedings with great interest.

THE DIOCESE OF MELBOURNE

During the following year the Rev. T. B. Naylor, a Tasmanian priest, visited the new settlement and baptized the first white child born in Melbourne; also the Church of England received a grant of land from the Crown, consisting of five acres on either side of Little Collins Street, on which a small wooden church was subsequently erected. In 1838 Bishop Broughton visited the little community for the first time, and, much

impressed by its prospects, he wrote, "Although hitherto but little known, it held forth expectations of future importance, worthy of the most attentive regard"—a forecast more than justified by the future growth of the metropolis of Victoria. Through his representations the Rev. J. C. Grylls was sent from England in the same year as permanent chaplain.

Meanwhile a commencement of Church ministrations had been made elsewhere. As early as 1834 the Messrs. Henty, who had taken up land at Portland in the extreme south-west of the colony, held services for their employés in a barn, which later on was replaced by a brick church; and at Geelong, for some time the rival of Melbourne, efforts were being made to provide a church, the foundation-stone of which was laid by Bishop Broughton on a second visit to the district in 1843. The time was one of feverish land speculation and consequent commercial depression, so that little could be done to promote church building. In 1846, however, the Government made a grant of £1,000 to meet local contributions of a like sum, and this, supplemented by a gift of £500 from funds in the hands of Bishop Broughton, enabled Melbourne Churchmen to complete the building which

for a long time was known as S. James's Cathedral. A church dedicated to S. Peter was also started in this year on Eastern Hill. The burden of this new work, so far distant from Sydney, pressed heavily upon the Bishop, who now found himself responsible also for the supervision of Church ministrations in the growing settlement of Adelaide. For one man to oversee so vast an area, in the different parts of which his presence was constantly being required, was, humanly speaking, impossible. The surrender of £1,000 from his own income facilitated the work of diocesan subdivision, and, as already stated, the year 1847 saw three new bishoprics founded in Australia, of which one was the See of Melbourne, roughly co-terminous with the subsequent Colony of Victoria.

Educated at Harrow and Trinity College, Cambridge, the first Bishop of Melbourne, Dr. Charles Perry, had taken the highest honours at Cambridge as senior wrangler and a first classman in the Classical Tripos. He brought, therefore, to the organization of his new diocese gifts of an unusual order, which had been supplemented by a twelve months' legal training. Arriving at Melbourne in 1848, he found the ministry of the Church represented by three Government chaplains—the Revs.

Bishop
Perry.

A. C. Thompson, E. Collins, and J. G. Wilson, to whom were now added three from his own party, besides three candidates for Holy Orders. Of this band of early pioneers the most notable in after days was the Rev. K. B. Macartney, who, first as Archdeacon of Geelong, and afterwards as Dean of Melbourne, took a large part in the work of organizing the diocese, and lived in active discharge of his duties to an advanced old age.

The Bishop, on landing, was by no means encouraged by the condition of Church affairs. The Government chaplains were overweighted by the magnitude of the work which they had undertaken, and seemed to have lost heart; the churches were poorly attended, and the schools were far from satisfactory, so that, notwithstanding a very general desire on the part of the laity to co-operate, Church life was languishing.

The Bishop at once set himself to strengthen the centres, and when these had been partially provided for, he turned his attention to the country districts. These journeys have been vividly described by the lively pen of Mrs. Perry, whose letters record visits to Gippsland, Port Fairy, Portland, and the more inland districts. The experience thus gained by the Bishop in doing the

work of an itinerating clergyman convinced him of the settlers' anxiety for the ministrations of religion, and of the need of clergy working from centres with a fifteen miles' radius. Additional arrivals from England, and the ordination of local candidates for Holy Orders, enabled him to occupy some of the vacant ground; and although progress was slow owing to lack of both workers and funds, the foundations of the future diocese were being wisely laid, and a more hopeful spirit animated the Church. In order to provide an episcopal residence, the Government made a grant of two acres of land at a short distance from S. James's Cathedral, and £2,000 for the erection of a house. This sum the Bishop would gladly have appropriated for the purpose of Church extension, but it could not be diverted to such an object. Funds, however, were being gradually raised for outside work through the agency of a diocesan society, similar in character to the Church Society of the Diocese of Sydney, which had proved so valuable in evoking help from local resources. The Melbourne institution showed itself no whit behind that of the mother diocese, and its annual festival was henceforth to be a marked feature in the life of the Melbourne Church.

In the midst of this work the Bishop, who had already made the acquaintance of his Metropolitan at Albury, on the borders of his diocese, was summoned to the important conference of Bishops at Sydney, the circumstances of which have been detailed. "The Gorham controversy" at the time was producing a good deal of unsettlement, and the Bishops took advantage of the conference to make a clear pronouncement upon the vexed question of baptismal regeneration. To this declaration Bishop Perry, who held strong views upon the subject, took exception, and in the following year, when the minutes of the proceedings were submitted to the clergy of Melbourne and the other dioceses for their opinion upon the matters discussed, he issued a pamphlet recapitulating his views upon the question, in which, whilst expressing his cordial agreement with all the Articles of the Church of England in their plain and full meaning, and in their literal and grammatical sense, he stated that "the Church, in her Office for the Baptism of infants, and in that for the Baptism of adults, uses the language of faith and hope; and is not to be understood as declaring positively a fact, which it cannot certainly know, viz., that every baptized infant, or every

baptized adult, is regenerate." To put a gloss upon the words of the Prayer Book, and to speak of them as "the language of faith and hope," is difficult to reconcile with adherence to "their literal and grammatical sense"; but the matter was allowed to drop, and the Church in Australia was spared the disaster of a prolonged theological controversy in her early days.

The year 1851 marked a distinct epoch not only in the history of Port Philip, but also in that of the diocese. Up to this time the district had been ruled by a superintendent, who held office under the Governor of New South Wales, and it possessed the privilege of sending six representatives to the Legislature, which sat in Sydney. In the early days of the settlement this arrangement, though inconvenient, had been tolerated, but now that the population had increased to eighty thousand, and Melbourne had become a flourishing commercial centre, great dissatisfaction was felt. Six representatives could exercise little influence in an assembly of thirty-six, and colonists could not afford to neglect their own business by attendance at Sydney, which involved long periods of absence from home. Consequently a largely signed petition was sent to the Imperial Parlia-

Self-gov-
ernment.

ment, praying for separation. The petition was granted and a Constitution Act passed in 1851, by which the new colony was granted autonomy, and received, in honour of the event, the Queen's name—Victoria.

Almost simultaneously with the change in civil status, steps were taken by the Church to provide a more complete form of diocesan organization, and a conference of the clergy and representative laity met the Bishop to consider matters regarded as of vital importance to the Church. These embraced (1) the provision of a permanent endowment for the diocese; (2) Church patronage; (3) the establishment of synodical action; (4) the laws regulating the temporal affairs of the Church in the colony. The session lasted ten days, and effectually prepared the way for the future self-government of the Church.

Gold Digg-
ings.

But before any further action could be taken in this direction a great change occurred in the commercial and industrial aspect of Victoria. This was due to the discovery in the same year of rich gold deposits at Ballarat, Bendigo, and other places. Within eighteen months of separation the population of the colony increased by seventy thousand, and the output of gold during the first

year reached the astounding figure of four million six hundred thousand ounces, an enormous production, which was altogether unprecedented even in California. Melbourne, from a comparatively small town, expanded suddenly into a big city. Its streets swarmed with strange figures, whilst its public houses were thronged with rough men who rioted in folly and extravagance. Sea-captains feared to enter Port Philip, since the desertion of their crews was certain, for the wildest tales of sudden wealth were not improbable, and all who could made their way to the diggings, abandoning their ordinary business pursuits.

In the midst of this excitement the difficulties which faced the Bishop and his small band of clergy were appalling. The population had practically doubled itself in the course of a few months, and from all parts of the island-continent, especially Tasmania, a steady stream of the most undesirable persons had been pouring in, with which lawless element the police were too few and too inexperienced to cope. Naturally anxious for the future, the Bishop took comfort in the fact that this influx had not occurred before Victoria had attained self-government and when Church organization was less effective. None the less, the strain was intense,

and though eleven new clergy were shortly added to the staff, death, sickness, and other causes removed nine, so that the actual addition to their strength was only two.

The gloomy prospect, as far as finance was concerned, was partly relieved in 1852 by the passage through the Legislature of an Act "more effectually to promote the erection of buildings for public worship, and to provide for the maintenance of ministers of religion in the colony." By this Act a sum of £30,000, afterwards increased to £50,000, was to be annually set apart for religious purposes, and distributed to the different denominations on a *per capita* basis. The Bishop objected to the principle of the Act on the ground that it recognized all denominations as equally teaching religious truth, but nevertheless made use of the grant, as did the Roman Catholics and other religious bodies, except the Congregationalists and the United Presbyterians; and it was the strenuous opposition of these last-named bodies which, in the end, secured the abolition of the system. In the meantime the spiritual wants of the goldfields were urgent. The Bishop personally visited the different mining townships, and arranged temporarily for the pro-

vision of services. Until matters were more settled, and the formation of permanent centres of population assured, he could do little more. When it became apparent that in certain localities, namely, Ballarat, Bendigo, Castlemaine, Hamilton, and Sandhurst, the canvas town would be replaced by permanent buildings, and that the continuance of the mining industry was certain, clergymen were gradually appointed to these towns, and churches built. In 1854 Archdeacon Stretch, who had succeeded Dean Macartney at Geelong, visited the field, and found at Ballarat the resident clergyman, the Rev. J. R. Thackeray, living in a house lined with mattresses and other bullet-proof materials for the protection of his family. A few days before, the unfortunate collision between the miners and the Government troops, known as "the Eureka stockade," had occurred, resulting in considerable loss of life, and the parsonage lay perilously near the line of fire.

From the date of his entrance upon his episcopal duties, Bishop Perry had been profoundly im-
pressed by the practical difficulty of exercising jurisdiction under his Letters Patent, and of the necessity of framing a constitution for the diocese,

Church
constitu-
tion.

which should provide for the due regulation of patronage and the administration of ecclesiastical discipline on a wider basis than that of his own personal authority. In regard to patronage, he desired to give each parish a direct voice in the appointment of its clergyman, whilst in respect of ecclesiastical discipline he wished to associate with himself a responsible body of clergy and laity in whatever action it might be thought judicious to adopt. It was thought, however, that if such machinery were to be set up, it would be necessary to call in the aid of the Colonial Legislature. Accordingly in 1850, two Bills, with a view to popularizing the authority in the Church of England, were introduced into the Sydney Legislature; but owing to an unexpected opposition on the part of the Melbourne press and people, who petitioned against them, they were withdrawn. In the meantime the important conference met at Sydney, and, fortified by the resolutions of the assembled Bishops, Bishop Perry summoned a conference of the clergy and representative laity of his diocese to consider what steps should be taken for the self-government of the Church.

The conference expressed itself in favour of

synodical action, and in 1854 a similar gathering was held in order to consider a draft Bill prepared by Mr. W. F. Stawell. After having been carried by a decisive majority, the Bill was submitted to the Legislature, and though it encountered some opposition, on the ground that the whole movement was an attempt to make the Church of England the dominant religious body, was ultimately passed. The measure needed the assent of the Crown, and since certain constitutional objections might be raised, the Bishop proceeded to England with a view to their removal. After nine months' wearisome delay he was successful in overcoming the opposition of the law officers of the Crown, and on his return to Melbourne learnt that the Royal consent had been given. The measure was the first Church Act passed by any Colonial Government, and served as a useful precedent for future legislation. To the foresight, legal grasp and determination of the Bishop its successful accomplishment must be mainly attributed. Furnished with statutory powers the first Assembly, or synod, of the diocese met in 1856, and proceeded to formulate provisions for the government of the Church in the diocese. In the determination

of these matters the Bishop and Assembly were greatly assisted by the legal knowledge of Sir William Stawell and Mr. à Beckett, the result being that the Diocese of Melbourne framed for itself a constitution and administrative machinery of the highest value, the only important extension of which has been the creation in 1885, by Act of the Legislature, of a body corporate for the purpose of holding property on behalf of the diocese.

Educational
work.

Just as the constitution thus owed its origin to Bishop Perry's initiative, so, too, the chief educational establishments of the diocese were founded during his episcopate. The Church in Victoria, as in the other colonies, found it impossible to cope with the demands for primary education. As already stated, at the time of the Bishop's arrival, the provision of schools was scanty and inefficient, and in order to remedy matters the Government first introduced a dual system, and finally undertook the whole responsibility of education. It is a matter for regret, however, that the Church had not sufficient influence to prevent the entire secularization of primary education throughout the colony. The question will be dealt with in a separate chapter. In secondary

education, on the other hand, more successful efforts were made by the Church, and the Grammar Schools at Melbourne and Geelong, after a precarious existence in early years, eventually became firmly established, and from this time onward have provided an excellent education on Church of England principles. The erection of these schools would scarcely have been possible at that early period without Government assistance, which in the case of the Church of England amounted to nearly £21,000, but their subsequent success is largely due to the generosity of Churchmen and to the excellent choice of head masters, of whom Dr. Bromby and Mr. J. B. Wilson were conspicuous examples. Hitherto the diocese had relied upon Moore College for the training of candidates for Holy Orders; but, on the foundation of a University for Melbourne, opportunity was afforded for making local provision by the Government reserving sites for the erection of colleges, to be under the control of different religious bodies. These reserves lay idle for years, and on the Government threatening to resume them, the Bishop, ably seconded by Professor Wilson of the University, stirred up interest on the subject, and Trinity

College was erected in 1870; since which date the institution has supplied a large number of men, some of them with distinguished degrees, to the sacred ministry of the Church.

The end of this long episcopate was now drawing to a close. With advancing years the Bishop was more and more feeling the strain of work, intensified by the withdrawal of the grant annually contributed by the State. He had asked for a coadjutor with the right of succession, but the diocese had deemed the policy unwise. Efforts also to subdivide the diocese, by the creation of either Sandhurst or Ballarat into a separate see, had for a long time proved fruitless. Eventually, through the exertions of Archdeacon Stretch, all preliminaries had been arranged for the formation of a new diocese with Ballarat as its centre, an endowment provided and the boundaries declared. In 1874 the Bishop proceeded to England entrusted with the responsibility of selecting, in conjunction with the Archbishops of Canterbury and York, and Sir William Stawell, the first Bishop of the new see. In the following year he resigned, after an episcopate of twenty-eight years, and settled down to the quiet duties of a Canon of Llandaff. No

period of repose was better earned. He had seen Victoria develop from a district of New South Wales into a self-governing colony, and Melbourne into one of the largest and finest cities in the world. The population, owing to the mineral wealth of the colony, had grown with such rapidity that it was found impossible to supply adequate spiritual ministrations. None the less, strenuous efforts had been made, and the staff of clergy had been increased from three to one hundred and thirty. Churches similarly had been supplied, and the diocese provided with a constitution which, tested by the passage of years, has required singularly little amendment, and has proved the soundness of the policy of those responsible for its origin. Fair and just, though holding narrow views on certain questions, Bishop Perry showed himself a wise and able ruler, and no circumstance gives better evidence of his influence than his ability to evoke the aid of distinguished laymen, judges, senators, and others, who bore so large a share in shaping the early destinies of the Church in Victoria.

The departure of the Bishop in 1874 was followed by a three years' interregnum, during which the management of diocesan affairs was

Bishop
Moorhouse.

entrusted to the Dean. By an Act of the Church Assembly, the appointment of a successor was delegated to England, and in 1876 the Rev. James Moorhouse, Vicar of S. James's, Paddington, was selected. He commenced an episcopate extending over nine years in the early part of 1877, during which he exercised an extraordinary influence in Victoria, not only among Churchmen, but among all classes of the community. A man of vigorous character and broad intellectual sympathies, he was pre-eminently a citizen Bishop; and there was hardly a problem, from that of water conservation to the building of a cathedral, upon which he had not something effective to say. Well read in philosophy, and a clear thinker, his lectures were models of lucid statement, and, whatever the subject, attracted large audiences; whilst his theological teaching tended to broaden the narrow attitude which prevailed upon religious questions. In this latter connection his influence was more particularly felt, and his voice was constantly heard urging the importance of securing an educated clergy for the service of the Church. As a result of his leadership, Trinity College, affiliated to the University, was enlarged, and students preparing for Holy Orders were brought

into touch with the freer atmosphere and wider culture such as a University education affords.

One lasting memorial of the episcopate of ^{The Cathed-}
Bishop Moorhouse is the Melbourne Cathedral. Steps towards its erection had been taken by his predecessor, and provision for a chapter made; but the work was delayed owing to a widespread divergence of opinion on the question of the future site. The Bishop threw all his influence upon the side of selecting a site in the heart of the city, where the new building might serve, as S. Paul's Cathedral in the English Metropolis serves, as a centre of religious life in the midst of a business area, and be equally accessible by rail from the various suburbs. His arguments prevailed, and the battle of sites terminated in the selection of that of S. Paul's, in Flinders Street. A large church in a central position, with a dignified worship, and served by the ablest clergy of the diocese, so the Bishop hoped, would make some impression upon the materialism of Melbourne's thought and life. He remained long enough in the diocese to see a fine building erected in conjunction with large diocesan offices, but these were not completed until after his departure.

**Secular
Education.**

The system of secular education in the State schools, established before his arrival, naturally drew from him continuous protest ; but, as Australian experience has proved, when once established, a secular system is very difficult to dethrone. He advocated simple Bible instruction to be given by the teacher, subject to a conscience clause, and was in favour of the State making grants to Roman Catholic schools in payment for secular results ; but public opinion preferred the single system, and Roman Catholic influence was too strong to allow of any alteration of the Act without apparent benefit to that Church.

The spiritual destitution of the country districts, no less than secularized education, he felt to be a menace to the well-being of the State, since it was estimated that at least two-thirds of the country people attended no place of worship. This deplorable neglect was as much due to lack of opportunity as to indifference. The one, indeed, was largely the cause of the other. The remedy lay in the provision of more men, and more money. In regard to the first he proposed to found a permanent diaconate, but the proposal was not received favourably by the Church Assembly. In connection with the second he

was successful in starting "The Bishop of Melbourne's Fund," which as a home missionary agency has continued to do excellent work.

The translation of Bishop Moorhouse to Manchester, was an irreparable loss to the Australian Church, whatever the gain may have been to the English diocese. During his episcopate the diocese had been making rapid progress, not so much in the direction of fresh organizations, for the diocesan equipment had been largely provided before his work began, but in the whole tone of Church life, and the public attitude towards the Church of England. By this time a new generation of Australians had grown up, unacquainted with English traditions, but strenuous and versatile in commercial pursuits. It was of the utmost importance, therefore, in order to win their allegiance, that in the sphere of thought and action the Church should prove her claim to leadership. It is not too much to say that during the episcopate of Bishop Moorhouse this position was being attained, and that the removal of so vigorous a personality was a misfortune, the extent of which it is difficult to gauge.

Once more the Diocese of Melbourne determined to delegate the appointment of its Bishop to

Bishop Goe.

England, and again an interregnum occurred lasting thirteen months. Eventually the Rev. Field Flowers Goe was selected in 1887, to preside over what had now become one of the most important dioceses of the Anglican communion. The appointment was not altogether a happy one. The diocese missed the vigorous leadership of the Bishop of Manchester, and a tendency to narrow the comprehension of Anglican teaching became observable. A man of gentle and attractive temperament, Bishop Goe showed a disposition to place his episcopal authority in commission, and to be led by the more active of his clergy. Two events marked this episcopate, which terminated in 1901 by the Bishop's resignation. In the first place the fine cathedral was completed and consecrated in 1891. Secondly, although not actually within Bishop Goe's tenure of office, the arrangements for the further subdivision of the diocese were consummated. Various proposals from time to time had been put forward for this purpose, embracing the constitution of Sandhurst and Sale into separate sees. Ultimately a well-considered and thorough scheme for subdivision was approved by the Church Assembly, and three separate sees were formed early in 1902. These

consisted of Bendigo, which forms the northern part of the State of Victoria, comprising an area of 150 miles in length by 100 miles in width, and containing besides Bendigo, the important towns of Castlemaine, Kyneton, and Echuca—Wangaratta, which covers the north-eastern portion of the state, with an area of 16,000 square miles, mostly mountainous, and sparsely settled—Gippsland, containing the whole of the south-eastern portion of the state which had always been remote from Melbourne, and for a long time had been designated as the site of a new sec. To these new dioceses in the same year Australian clergymen were appointed, viz., Archdeacon Langley, of Melbourne, to Bendigo; Archdeacon Armstrong, of Gippsland, to Wangaratta; and the Rev. A. W. Pain, Incumbent of S. John's, Darlinghurst, Sydney, to Gippsland. In 1906 the Bishop of Bendigo died, and was succeeded by his brother the Ven. J. D. Langley, Archdeacon of Cumberland, New South Wales, in the following year.

Diocesan
sub-division.

By this great measure of diocesan extension the jurisdiction of the See of Melbourne was practically limited to the city itself, with a radius of about forty miles. To this reduced charge Dr. Lowther Clark, Vicar of Dewsbury, was

The Province.

appointed by election of the Bishopric Committee in 1902. The existence of five dioceses within the State of Victoria, now rendered possible the creation of an ecclesiastical province, and on the new Bishop's arrival, steps were taken for its formation. Some delay was occasioned owing to the reluctance of Ballarat to consent to the proposed scheme; but the difficulties were smoothed over after conference, and the province formally constituted prior to the meeting of General Synod in 1905. In October of the same year, the Churches of the Anglican communion were formally notified by the Primate that the Bishop of Melbourne, as Metropolitan of the Province of Victoria, had been accorded the title of Archbishop.

THE DIOCESE OF BALLARAT

Reference has already been made to the way in which Ballarat suddenly rose to importance through the discovery of gold in 1851, and to the efforts of Archdeacon Stretch, which, in 1875, were crowned with success by the creation of the see, and the appointment of its first Bishop, the Rev. Samuel Thornton, Rector of S. George's, Birmingham. The diocese thus constituted covers

Bishop
Thornton.

the western portion of the State of Victoria, and is about half the size of England and Wales. The work of diocesan organization, rendered comparatively easy by the provision of the Church Act, and by the experience of the mother-diocese, was at once undertaken; and the impetus given to Church life in the western districts by the presence of the Bishop, became immediately evident. Apart from the mining centres the population was mainly engaged in the pastoral industries, and as the sheep stations were chiefly in the hands of Presbyterian owners, the work of Church extension in the poorer and new settled districts could proceed but slowly. The problem of clerical supply was partially met by using candidates for Holy Orders as lay readers, working in large parishes under the clergy, and superintended as to their studies and general efficiency by the Archdeacon. This system has proved by no means ideal, and of recent years has been supplemented by the establishment of a theological college at Ballarat. For the rest, the diocese presents so many features similar to those that have been described elsewhere that it is unnecessary to enter into details. When Bishop Thornton resigned in 1900, after twenty-five years' labour,

Bishop
Green.

he left a strong and united diocese, fairly staffed and equipped, the growth of which he had watched and guided from infancy. To his successor, well known to the diocese as Archdeacon and Dean, and translated from the See of Grafton and Armidale, he bequeathed the task of completing the cathedral, the building of which had been temporarily abandoned owing to lack of funds; and substantial progress has been made in what has been found to be a costly undertaking. Within a few years of his translation, Bishop Green was offered the See of Brisbane with its metropolitan possibilities; but, urged to that decision by his diocese, he declined, and Ballarat is happy in retaining one who has rendered in these different offices faithful and loyal service to the Church in Victoria.



A BUSH CHURCH AND CONGREGATION.

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CHAPTER VI

THE PROVINCE OF QUEENSLAND

THE history of the white settlement in Queensland begins with the year 1824, when some forty convicts, accompanied by a guard of soldiers, were placed, first at Redcliffe, on the shores of Moreton Bay, and later at a spot, sixteen miles up the river, which is now the site of Brisbane. Before the close of four years the population numbered one thousand persons, and the district continued to be used as a penal settlement until 1839. Unhappily, the indifference to the spiritual needs of the convicts shown by the Government in connection with the establishment of the original penal colony at Botany Bay was repeated at Brisbane. No chaplain was sent, and the provision of a few Bibles, entrusted to the officers in charge, was regarded as adequate. However, in 1843, when the district was thrown open for free settlement and Captain Wickham appointed first police magistrate, Bishop Broughton, within whose

jurisdiction Brisbane at that time lay, took the opportunity of commissioning the Rev. J. Gregor, formerly a Presbyterian minister, whom he had admitted to Holy Orders, to minister to the settlers. The white population at the time was very small, and consisted of two hundred and seventeen persons in the Moreton Bay district, and three hundred and twenty-five settled on the rich plains of the Darling Downs. For five years Mr. Gregor ministered to these people, paying occasional visits to the Darling Downs, and penetrating even to New England, several hundred miles from his base. In 1848 he was drowned in attempting to cross a flooded creek, and the district remained for a time without a clergyman. In the meantime the Diocese of Newcastle had been formed, and Moreton Bay came under the jurisdiction of Bishop Tyrrell, one of whose first acts was to send a young deacon, the Rev. Benjamin Glennie, to fill the vacancy. In a building formerly used as a carpenter's shop, and lent by the Government as a church, Mr. Glennie, subsequently Archdeacon, commenced a ministry in Queensland, which continued for a period of fifty-two years. Bishop Tyrrell twice visited Brisbane, for the first time in 1848, when he spent a month

in organizing the details of Church work, and later (1850), when he travelled from Newcastle overland to lay the foundation-stone of S. John's Church, which, until its demolition in 1903, was used as the cathedral of the diocese.

THE DIOCESE OF BRISBANE

In 1859 Queensland was separated from the mother-colony of New South Wales, and as soon as it became certain that the grant of self-government would be made, Bishop Tyrrell wrote to the Church authorities in England, urging them to assist in forming the new colony into a separate diocese. He himself granted a loan of £2,300 from the endowment of the See of Newcastle, and with the help of the Society for Promoting Christian Knowledge and the Society for the Propagation of the Gospel, and an English committee, the minimum sum required was lodged in the hands of the Colonial Bishops' Council in 1858. In the following year the Right Rev. E. W. Tufnell, Fellow of Wadham College, Oxford, was consecrated to the new see.

Bishop Tufnell landed in Brisbane to find that a month previously the new Legislature had passed an Act by which all State aid to religion

Bishop
Tufnell.

was henceforth to be discontinued, and that he had undertaken the administration of a diocese virtually unendowed and staffed by three clergy only. Aided by an annual grant of £300 from the Society for the Propagation of the Gospel, and with the assistance of six clergy who accompanied him from England, the Bishop was able to provide for the chief centres of population; but from the beginning to the end of his episcopate the work of Church extension in the huge diocese was seriously crippled through lack of clergy. Land, however, was given and purchased, and in the course of a few years sites, in addition to those already granted by the Government prior to separation, were secured in localities where the population was likely to increase. Eight years, however, elapsed before a diocesan synod was constituted.

The whole question of self-government in the Church, as we have seen, was involved in obscurity, and at this time was being fiercely debated. Naturally, therefore, Bishop Tufnell may have desired to watch the issue of the controversy before committing his young diocese to what might prove an erroneous line of action. In 1868, however, a conference was summoned to consider a draft constitution prepared by Mr.

Justice Lutwyche, at which it was decided that Brisbane should follow the example of Adelaide and New Zealand by basing its constitution upon the principle of consensual compact rather than upon that of legislative enactment. This decision left the synod free during a time of tentative construction to regulate its own affairs without let or hindrance from the State. In after years, when the working of the original constitution had been tested by experience, the synod sought and obtained from the Legislature an Enabling Act, applicable to the Church throughout Queensland, which simplified and facilitated diocesan administration.

In 1874 Bishop Tufnell resigned, after fourteen years of particularly difficult pioneer work, and was succeeded by the Bishop of Perth (the Right Rev. M. B. Hale), who was translated on the appointment of the Australian Bishops. As one of the Archdeacons of the Diocese of Adelaide, Dr. Hale had gained considerable colonial experience, and had especially interested himself, both at Adelaide and Perth, in the evangelization of the aborigines. But he was already advanced in years, and the change from a Crown colony, with a State-aided Church, to a somewhat turbulent

Bishop
Hale.

diocese, scantily furnished with funds, involved a severe strain upon one no longer in the vigour of youth.

A drift of settlement northwards had set in before Bishop Tufnell's departure, and prior to his resignation the Metropolitan had made proposals for forming the whole of North Queensland, including a small strip within the Brisbane boundary, into a new diocese. In 1876 this project, which had received the warm support of the new Bishop of Brisbane, was realized, and though the surrender of territory was small, he was relieved of his responsibilities to a growing population which, lying outside his diocese, naturally looked to Brisbane for assistance.

Soon after his arrival in Queensland, Bishop Hale was involved in a prolonged struggle upon the education question. In 1875 the State, as in Victoria, assumed the whole conduct of primary education, which in five years' time was to be free, secular, and compulsory. This period of grace was occupied by a fierce contest between the combined forces of the Anglican and Roman Churches on the one hand, as advocates of the continuance of the denominational system, and on the other the whole body of Nonconformist

opinion ranged in support of the Government proposals. Each side nailed its colours to the mast, no *via media* seems to have been entertained, and in the end the Government triumphed, with the result that public education throughout the colony was secularized. For the last seventeen years Churchmen have been attempting to obtain from the Legislature concessions on the subject of religious education, which would have been welcomed and probably could have been obtained with ease during the time of struggle, and in these attempts they have been supported by the majority of the Free Churches. Comment seems to be superfluous.

On the resignation of Bishop Hale, in 1884, the Archbishop of Canterbury, to whom the nomination had been delegated by synod, appointed a prominent London priest, the Rev. W. T. Thornhill Webber, Vicar of S. John's, Holborn. Bishop Webber was a man of vigorous energy and statesmanlike qualities; and the diocese, which had gradually drifted into a species of parochial congregationalism, and had made little effort to provide for the stream of immigrants continually flowing into the colony, soon felt the grasp of a master-hand. Sites were secured, and small

Bishop
Webber.

wooden churches built in every direction, whilst the large unwieldy parishes were subdivided and placed in charge of young clergy imported from England; the enactments of synod were also reviewed and re-moulded so as to strengthen episcopal authority. These changes were not introduced without creating some soreness, but, ruthless as they may have seemed at the time, the situation demanded drastic measures. A survey of the diocese, made during the first years of his episcopate, showed the Bishop that the work of supervision was far beyond the ability of any one man, and that the central district of Queensland, already constituted by the State a separate division for civil purposes, formed a suitable area for a new diocese. Pending the raising of an endowment for the new see, the Bishop, with consent of synod, appointed his Archdeacon, the Ven. Nathaniel Dawes, as Bishop-Coadjutor, and delegated to him the oversight of this portion of the diocese. Four years later the endowment fund (£10,000) was completed, and Bishop Dawes unanimously elected first Bishop of Rockhampton. By this subdivision the area of the Brisbane Diocese was reduced by 223,000 square miles. To the vacancy in the Coadjutor-Bishopric the Very

Rev. J. F. Stretch, Dean of Ballarat, was appointed in 1895.

An erstwhile member of the School Board for London, the Bishop naturally took deep interest in the education question, and in 1891 was instrumental in founding, after the example of Victoria, a Bible in State Schools League, which had as its object the introduction into Queensland of the religious clauses of the New South Wales Education Act. Little was effected for some years, but in 1900, through the energetic action of its secretary, the Rev. G. H. Frodsham, the League undertook a voluntary referendum in order to obtain the views of the parents of scholars, which resulted in an overwhelming majority declaring themselves in favour of the introduction of religious instruction into the schools. Changes in Government prevented any further steps being taken, but more than one Premier has promised to submit to Parliament a Bill empowering the Government to carry out a formal referendum of the whole electorate on this question.¹

Financial disasters, which seriously affected diocesan endowments, the necessity for an increased supply of clergy, and the raising of funds

¹ The Referendum Bill has recently been passed.

for the erection of a cathedral caused Bishop Webber to undertake frequent visits to England, and in this work more than a third of his episcopate of eighteen years was consumed. The policy of relying upon English support, entailing frequent and prolonged periods of absence from his see, is open to question. Financially the diocese was unquestionably advantaged, for through these mendicant journeys, the Bishop, who possessed singular gifts in this direction, succeeded in raising a sum of over £70,000 for various diocesan purposes, including the endowment of the Rockhampton Bishopric, the endowment of a Mission Chaplains' Fund, the replacement of capital lost through floods and bad investments, and the provision for the erection of a cathedral. In connection with the supply of clergy the Bishop for some time relied entirely upon English resources, and was fortunate in the assistance of such men as the Bishops of Rockhampton, New Guinea, and North Queensland, all of whom originally came to Australia at his invitation. But he was not unmindful of the need of making provision for the supply and training of local candidates for the ministry, and set apart one of the cathedral canonries to be held by

the principal of the theological college which he founded. The institution, established in 1896, has been instrumental in training a number of clergy now working in the diocese, and through a bequest of Bishop Webber, is now possessed of spacious buildings near Brisbane.

Whilst in England, engaged upon the task of collecting funds for the cathedral, the Bishop was stricken by a fatal illness, and returned to his diocese to die in 1903. Synod in the first instance offered the vacant bishopric to the Bishop of Ballarat, but on his declining, delegated the appointment to the Archbishop of Canterbury, who selected the Rev. St. Clair Donaldson, a son of the first Premier of New South Wales, and at that time Vicar of Hornsey. He reached the diocese at the end of 1904, and since that date has addressed himself vigorously to the strengthening of the Home Mission work of the diocese, and to the wider duties of his position of Metropolitan to which he has been recently appointed.

THE DIOCESE OF NORTH QUEENSLAND

Until its subdivision by the creation of the Missionary Diocese of Carpentaria, the Diocese

of North Queensland occupied the whole of the northern portion of the State from Thursday Island in the north to an imaginary line drawn south of Mackay, comprising altogether about 250,000 square miles. In 1876, when the diocese was formed, the greater part of this country was unexplored, and inhabited by aborigines, the white population being settled chiefly on the southern portion of the coast in the neighbourhood of Townsville, growing sugar-cane, and also in the interior, engaged in pastoral pursuits. Early in 1879, the Rev. G. H. Stanton, Vicar of S. Giles' in the Fields, who had been appointed to the new bishopric by Bishop Barker, reached the scene of his labours. Up to this time the district, though nominally under the jurisdiction of the Metropolitan at Sydney, was practically regarded as an appendage of the Diocese of Brisbane; but the 750 miles which intervened between it and the capital of the colony, virtually cut it off from any direct supervision. The clergy were few, whilst the industrial development, and consequent increase of population, was rapid. On the coast the growth of the sugar industry was attracting not only planters, but caused the introduction of large numbers of South Sea Islanders, for the

Bishop
Stanton.

cultivation of the cane at cheap rates. In the interior, the discovery of gold, and other minerals, brought a large influx of miners, and of those who supplied their wants. Thus the work which lay before Bishop Stanton was one of peculiar difficulty. He had to lay the whole foundations of diocesan institutions, and cope with an advancing population, scattered over a large area, on account of the sporadic character of the mineral deposits. That he was able even in a small measure to shoulder this burden is no slight testimony to his resourcefulness and power of evoking lay help. Like Bishop Webber of Brisbane, he was dependent upon England for his clergy, and equally fortunate in their selection, since four at least of the former members of his staff have been entrusted with positions of the highest responsibility in the Australian Church, namely, Albert Maclaren, the devoted founder of the Anglican Mission in New Guinea, and the present Bishops of Goulburn, Riverina, and Carpentaria. The extent of the diocese, and the absence of facilities for intercommunication, rendered diocesan cohesion and synodical activity difficult. None the less, organization slowly grew, and the number of clergy advanced from five to eighteen. During

the later years of his episcopate the progress of railway construction materially assisted travel; but the Gulf of Carpentaria still remained unconnected, and could only be approached by sea, whilst the western districts on the South Australian border continued almost entirely without spiritual ministrations. Conscious that the needs of the diocese demanded a younger man, Bishop Stanton accepted translation in 1891 to the See of Newcastle, which, with a smaller area, and long-established institutions, he felt to be within the range of his powers.

Bishop
Barlow.

In selecting a successor, the choice of synod fell upon Canon Barlow, Vicar of the cathedral church, who as a layman had accompanied Bishop Stanton from England, and had spent the whole of his ministerial life in the diocese. Some exception was taken by certain of the Australian Bishops to the confirmation of this election on the ground that the Bishop-elect did not possess a University degree. The objection, however, was overruled as presenting no valid hindrance to the effective exercise of episcopal powers. Notwithstanding the growth of an urban population both at Townsville, and in such large mining centres as Charters Towers, which with its 25,000 inhabitants

had become the second largest town in the State, the diocese continued to retain its missionary character. In addition to an estimated aboriginal population of 30,000, no less than 12,000 heathen aliens, consisting of Chinese, South Sea Islanders, Japanese, Manilla men, and coolies from different parts of the world, became resident within its boundaries. Probably in no part of Australia has "the colour problem" presented such serious issues, nor can its true solution be said to have been found in the restrictive legislation of the Commonwealth. The Church, however, has not been unmindful of her duty, either towards the ancient inhabitants of the land, or towards these heathen strangers. With the assistance of the Australian Board of Missions, a mission to the aborigines was established in 1891 on a government reserve in the neighbourhood of Cairns, which, under the Rev. E. R. Gribble, himself the son of a missionary to the aborigines, has been successful in inducing the blacks to settle and cultivate the land, and, generally, to embrace Christianity and the customs of civilization. Missions also have been founded for South Sea Islanders on the sugar plantations at Mackay and the Herbert River, which have yielded to the

The colour problem.

New Guinea Mission not a few promising pupils as teachers ; whilst at Townsville the Chinese residents have been placed under the care of a Chinese catechist, and possess a church of their own. The northern district of Queensland has felt acutely the change from private ownership to that of public companies, which has taken place in connection with pastoral property, and, though the mineral wealth is great, nearly the whole of the dividends are paid to non-resident shareholders ; whilst the legislation of the Federal Parliament has seriously affected the sugar plantations. In these circumstances the diocese found itself severely straitened in finance, and the Bishop proceeded to England for men and money. One outcome of his visit was the commencement of a scheme for the subdivision of the diocese. By 1900 the minimum endowment had been raised, and in the same year the Diocese of Carpentaria was formally constituted, with the Right Rev. Gilbert White as its first Bishop. Dr. Barlow had hardly time to experience the benefit to his own diocese, thus occasioned, when the Bishopric of Goulburn became vacant, to which see he accepted translation.

Bishop
Frodsham.

For the second time the synod, in 1902, selected

as Bishop a clergyman working in Australia, the Rev. G. H. Frodsham, Rector of Toowong, in the Diocese of Brisbane, to whom reference has been made already in connection with the Bible in State Schools League. Both on this ground, and also on account of Bishop Frodsham's efforts, as a member of the Brisbane Synod, to forward provincial action, the appointment was full of promise, for no one in Queensland had worked more earnestly to secure these two objects, the latter of which he was soon to see realized. His experience shortly after reaching his diocese serves to illustrate some of the difficulties to which Church work is exposed in tropical latitudes. A cyclone of extraordinary violence swept the coast at Townsville and its immediate neighbourhood with such disastrous results that not only was the partially completed cathedral unroofed, but every church in Townsville and within a radius of fifty miles was levelled to the ground. The Bishop immediately appealed in person to the southern dioceses for help, and was successful in raising a sum sufficient to replace the buildings. Three years later a similar catastrophe befell the aboriginal mission at Yarrabah, and once more the Church in Australia provided the bulk of the

funds necessary to repair the loss. In the questions of the supply of clergy and of the heathen aliens the Diocese of North Queensland has serious problems, the solution of which will be aided, no doubt, by the collective wisdom of the recently-formed province.

THE DIOCESE OF ROCKHAMPTON

The Diocese of Rockhampton, created in 1892, consists of a comparatively narrow strip of territory running westward and inland to a great distance. The country is occupied by large sheep and cattle stations, whilst small townships are dotted down at considerable distances from one another. Rockhampton, the see town and port for the district, lies at the head of navigation, about twenty miles up the Fitzroy River. The only other town of any size is Mount Morgan, a mining centre of considerable richness.

Bush
Brother-
hoods.

With a vast hinterland containing no large centres of population, the chief problem of the diocese lay in the provision of spiritual ministrations for the western districts. Here the Bishop realized an idea which had been long suggested as the best method of mitigating the evils of isolation and the consequent spiritual decline of the clergy

working in the "Bush." Aided by a strong committee and diocesan auxiliary in England, he founded a "Bush Brotherhood" at Longreach, the terminus of the Western Railway, the members of which, living under a simple rule, were to make periodic circuits through the surrounding country, and, by mutual support in the common home, would not only assist one another in maintaining devotion, but also cope far more effectively and economically with the conditions of "Bush" life than if scattered in widely distant centres. Bishop Daves was fortunate in securing, as the first head of the Longreach Brotherhood, the Rev. G. D. Halford, who had been sent out from Jarrow by Dr. Westcott to occupy the position. The unquestioned success of the experiment has been in no small measure due to his tact, wisdom, and devotion. Imitation is the sincerest form of flattery, and the fact that "Bush Brotherhoods" have been successfully started at Dubbo, as already stated, and at Charleville, in the Brisbane Diocese, shows the value, to themselves and to others, of communities of clergy leading a common life in the midst of a scattered population.

Rockhampton, like Brisbane, has depended chiefly upon England for supplies of clergy and

for some financial assistance, and its history of monetary and other struggles suggests the question as to whether the policy of subdivision, in cases where the endowment provided is slender and the latent resources small, really contributes to the Church's strength. As a rule, the endowments of the mother diocese are not available for the daughter, and she is cast off in infancy, as it were, to lead for years a starved life, dependent upon outside assistance for her sustenance. "The day of small things" is not always an inspiring one for clergy or laity.

THE DIOCESE OF CARPENTARIA

The youngest of the Queensland dioceses, Carpentaria, was founded in 1900, and presents the unique feature of containing territory in the States of Queensland and South Australia. It consists of the whole of the northern portion of the former, including the Cape York Peninsula and Thursday Island, in which the see town is situate, and the greater part of the Northern Territory of South Australia, the descriptive title of which might well be altered. The coloured population of the diocese, which is made up of thirty-five thousand aborigines and upwards of seven

thousand Japanese, Chinese, and other aliens, largely outnumbered the white settlers, and the work, therefore, is chiefly of a missionary character. Soon after his appointment Bishop White accomplished a remarkable journey right through the heart of the Northern Territory, from Port Darwin on the coast to Oonadatta, the terminus of the South Australian Railway, a distance of one thousand three hundred miles. The journey, made with the object of acquainting himself with the conditions of life in the interior, occupied ten weeks of continuous riding.

Reference has been made to the missionary Missions. nature of the work. At Thursday Island classes are provided for the Japanese and South Sea Islanders, and the vicar has under his charge the natives of several adjacent islands. On the eastern shore of the Gulf of Carpentaria, between the Mitchell and Nassau rivers, the Government, at the instance of the Bishop, proclaimed a reserve of about seven hundred square miles for aborigines; and under the superintendence of the Rev. E. R. Gribble, whose place was, later, taken for a short time by a Melbourne clergyman, the Rev. E. R. Chase, a mission has been successfully started, which is winning the appreciations

of the white settlers in the neighbourhood, and receives support from the majority of the Australian dioceses. Among the aborigines of the Northern Territory the Anglican Church is represented by a mission at Karpargoo, which is doing much to rescue the poor blacks from the disastrous effects of opium purveyed by the Chinese.

In order to train and educate clergy for this far-off diocese, the Bishop, assisted by funds from the Society for the Propagation of the Gospel and a portion of the offerings made at the jubilee of the Australian Board of Missions, founded a theological college at Thursday Island, in which a small number of students are being trained. The climate, however, is not provocative of mental activity, and the wiser policy would seem to be that of sending candidates to the Brisbane College, which should be regarded as a provincial institution. In view of the multifarious nature of the work and the large extent of the jurisdiction, it would be difficult to find a diocese in the whole Anglican communion which deserves better of the Church or furnishes a stronger appeal for external assistance.

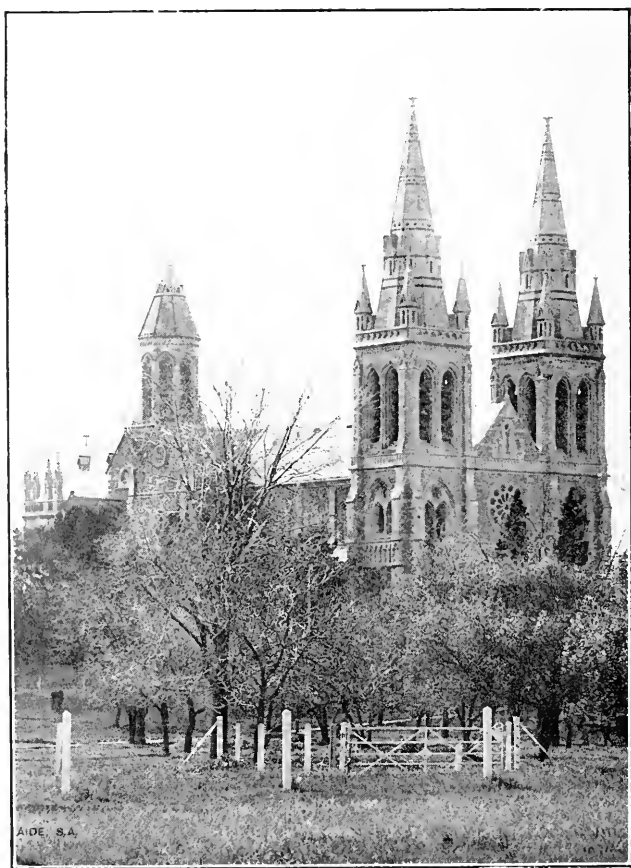
The Province.

The coping stone to the organization of the

Church in Queensland was placed in position in August, 1905, when the formal constitution of the province was promulgated by the Primate. This consummation had not been reached without much negotiation and tedious delay, chiefly owing to the unwillingness of the Diocese of North Queensland to entertain the scheme. On the appointment of Bishop Frodsham, however, the objections felt were removed, especially since the formation of Carpentaria had added a fourth diocese to the proposed province. At a conference of representatives held in Brisbane at the close of 1904, a constitution, drafted by Mr. Justice Chubb, was agreed upon, by which Brisbane was recognized as the Metropolitan See, and the method of electing the Archbishop provided for by the constitution of a joint committee, in which the Diocese of Brisbane, on the one hand, and the suffragan dioceses on the other, are given an equal voice; also the powers of the provincial synod were defined, so as to make its legislation dominant in all matters of provincial concern.

After these proposals had been approved by the Queensland dioceses and submitted to the Primate, the formal promulgation followed, and in October of the same year the Diocese of New Guinea was

incorporated within the province. A year later, on October 23rd, the first meeting of the provincial synod was held, at which the Bishop of Brisbane was formally recognized as Metropolitan and Archbishop, and the necessary legislation for the administration of the province was passed. Both through the visitations of the Archbishop, which have carried him as far as New Guinea, and the increased intercommunion through the wider interchange of clergy, the stronger dioceses are helping the weaker, and the new provincial organization is giving cohesion and stability to the Church in Queensland.



ADELAIDE CATHEDRAL.

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CHAPTER VII

THE AUTONOMOUS DIOCESES

THE DIOCESE OF TASMANIA

ONCE more it is necessary to return to the early days in order to take up the thread of Tasmanian history. Like Sydney, and, later, Brisbane, Hobart was originally a penal settlement. In 1803 Governor King, of New South Wales, sent a small party of convicts and soldiers to Risdon, on the estuary of the Derwent, in order to occupy the country. In the same year a batch of convicts who had been destined for Port Philip failed to find the Yarra, and were compelled by want to remove to Hobart. They were accompanied by the Rev. B. Knopwood as chaplain. A similar settlement was planted the next year at York, near Launceston, in the northern extremity of the island. Four years later Hobart and Launceston were connected by a track which, by 1818, was converted into a

good road. The first church consisted of a large tent, which was soon replaced by a small wooden building composed of slabs. On this being blown down, the foundation-stone of a permanent church was laid, which, in 1817, was dedicated to S. David by Mr. Marsden, in compliment to the Governor, Sir David Collins. Launceston also, a few years later, was provided with a church, served by the Rev. John Youl, a former missionary in Tahiti.

Early
chaplains.

The moral and social condition of Hobart resembled that of Sydney, but, if anything, was worse. Drunkenness and immorality were rife, and, as in the mother colony, rum became a medium of exchange. Convicts made their escape from time to time, and, in company with others assigned as servants to settlers, took to the "bush," and supported themselves by hunting. The situation became so serious that a large number of the prisoners were removed to Port Arthur, in Tasman's Peninsular, for better security, and a determined effort was made to put down the "bush-ranging," as it was called—for these men killed the blacks, and the blacks in turn killed the settlers. Governor Arthur took drastic measures, and by hanging one hundred and three

bush-rangers restored law and order, and directed that the blacks should vanish from the settled districts. A great drive of massed colonists took place from one end of the island to the other, with the result that two blacks were killed and a few more captured. Meanwhile, to their eternal honour, two unarmed volunteers persuaded the rest—some two hundred in number—to yield. They were taken to Flinder's Island, in Bass Straits, where the last survivor of this unhappy race died in 1876. Mr. Knopwood, who failed to command general respect, was succeeded in the chaplaincy by Dr. Bedford. Aided by Governor Arthur, the new chaplain initiated a series of reforms which produced an improvement in social conditions. The deluge of spirits was stemmed by the imposition of a high excise duty, and the arrival of additional clergy caused the influence of the Church to be felt. In the meantime the development of the country was proceeding at a rapid rate. In 1829 Tasmania possessed vast herds of cattle and sheep, and so much corn that the little island became the granary of Australia.

A visit paid by Bishop Broughton (then Arch-deacon) showed him that the Church in the island-

colony urgently needed greater organization, and as a preparatory step to the creation of a diocese, he sent the Rev. William Hutchins as Arch-deacon. During the governorship of Sir John Franklin, who greatly interested himself in the question of provided secondary education, Christ's College was founded by the assistance of Dr. Arnold, Dean Stanley, and others, at New Norfolk, a beautiful spot about twenty-five miles from Hobart. Launceston, also, had its grammar school, and these, together with the grammar school at Hobart founded in memory of Arch-deacon Hutchins, provided a sound education on the principles of the Church of England. The settlers in Tasmania, however, received little consideration from the Imperial Government, and, whilst an exodus of many of the most enterprising to the fertile lands of Port Philip was taking place, the Imperial Government, having terminated the system of transportation in New South Wales, gradually removed the unassigned convicts to Tasmania and Norfolk Island, and between 1840 and 1845 Tasmania was swamped with these men. The grant of self-government in 1842, and the growth of the free population, enabled the colony to protest against this system,

and ten years later it was brought to an end. The gold discoveries in Victoria drained Tasmania of much of this undesirable element, but the felon leaven made the work of the Church exceedingly difficult. With the grant of responsible government came also ecclesiastical separation from Australia, and to the new diocese the Rev. F. R. Nixon was appointed. As compared with other Australian dioceses his jurisdiction was small, though both from the broken nature of the country and the other causes mentioned, the labours of a Bishop were by no means easy. He retained the see until 1864, when, owing to advancing years, he resigned, after seeing the foundations of diocesan life well and truly laid. To the vacancy the Rev. C. H. Bromby, Principal of Cheltenham Training College, was appointed. Shortly after his accession the colony, following the example of the Governments on the mainland, determined to discontinue State aid to religion, but without adequate compensation for existing interests. A storm of protest followed, for the influence of the Anglican Church was strong. The Royal Assent was reserved, and ultimately, on the measure being referred back to the local Legislature, a second Act was passed,

Bishop
Nixon.

Bishop
Bromby.

which, in deference to vested interests, provided a sum of £70,000 for their discharge. This sum was wisely set apart as a diocesan endowment, and has enabled the Diocese of Tasmania to carry out a central system for the payment of clerical stipends.

Bishop
Montgo-
mery.

On Bishop Bromby's retirement in 1883, his place was filled by the appointment of the Rev. D. F. Sandford, whose short episcopate lasted six years, and is unmarked by any special event. He, in turn, was succeeded in 1889 by the Rev. H. H. Montgomery, Vicar of S. Mark's, Kennington, whose episcopate was characterized by a contagious enthusiasm and wide outlook upon Church affairs, in which connection he left a distinct impress upon the Anglican Church in Australia. The demands of his own diocese were of such a nature as to leave him free to undertake work outside its boundaries, and in these circumstances he was enabled to render valuable aid to the missionary cause. In 1892 he made a tour occupying several months through the islands of Melanesia, in order to supply episcopal ministrations to that diocese during the period of vacancy caused by the disablement and forced resignation of Bishop John Selwyn.

This service was followed in 1894 by the organization of a Self-Denial Fund throughout the Dioceses of Australia, in order to provide further funds for the missions supported by the Church; and in 1900 it was crowned by the successful jubilee of the Australian Board of Missions, the arrangements for which, entailing a vast amount of labour, were entrusted to his hands. These evidences of organizing power and enthusiastic interest in missionary work led to his being recalled to England in 1901 to undertake the responsible position of Secretary to the Society for the Propagation of the Gospel, in which post his labours are well known. In the following year the Rev. J. E. Mercer, Rector of S. James's, Gorton, Manchester, was appointed to the see, the population of which is increasing owing to the development of the mining industry on the west coast.

THE DIOCESE OF ADELAIDE

Unlike New South Wales, West Australia, Tasmania, and Queensland, the Colony of South Australia was fortunately spared the contamination of a convict origin. The first colonists meant to purify themselves from criminal and pauper

associates, to do without State money, and be self-supporting. A London company raised the initial funds for this scheme, and, in 1834, South Australian Commissioners were incorporated by Act of Parliament for the purpose of settling unoccupied lands in this province, the limits of which were roughly defined. In 1836 the first party of colonists arrived under the direction of Colonel Light, who selected the only site for a great Australian city which is not a seaport. Here, in the neighbourhood of the future capital, Adelaide, on fertile plains about seven miles from the coast, the party settled, accompanied by the Rev. C. B. Howard, sent out and provided for by the Society for Promoting Christian Knowledge. Mr. Howard brought with him funds for the erection of a small wooden church, and thus from the first the early colonists were supplied with spiritual ministrations. In 1840 a second clergyman, the Rev. J. Farrell, afterwards first Dean of Adelaide, was sent out by the Society; but these two clergy only worked together for a short time, for in 1843 Mr. Howard died. Further additions, however, were shortly made, but the need of episcopal help was keenly felt. "It is lamentable," writes one of the clergy,

“to think that the churches remain unconsecrated and the young people unconfirmed.” But the time was close at hand when episcopal supervision would be provided. Through the munificent gifts of Miss Burdett-Coutts to the Colonial Bishopricks Fund, the necessary endowment was obtained, and in 1847 the Rev. Augustus Short, Bishop Short. Vicar of Ravensthorpe, Northants, was appointed to the see. The diocese thus formed embraced not only the district of South Australia, but included also that of West Australia, with the Swan River settlement. The whole area was thus of enormous extent, but at the time was sparsely settled, and the population numbered about 4,600. Five clergymen were working in Adelaide and its neighbourhood, whilst six others, partly supported by Government, acted as chaplains in West Australia. The early years of Bishop Short’s episcopate were chiefly occupied in long visitation tours for the purpose of Confirmation and the consecration of churches, which included two visits to Perth and its neighbourhood, where he placed Archdeacon Hale in charge.

The Colony of South Australia had been Self-help. founded on the principle of self-help, and although

the Government had given small grants to religious bodies, the system of State aid was strenuously opposed from the first. When the constitutions of the Colonies of New South Wales and Victoria were framed, provision was made for the support of the different religious bodies from the public revenue; but in South Australia the vote for the maintenance of Christian worship, made three years before, was discontinued in 1851. The Church was thus thrown at a very early period upon her own resources, though in West Australia the Government grant was continued. This action came at an unfortunate time, for the colony was enduring a period of financial stress, and prices had risen on all sides owing to the demands occasioned by the discovery of gold in Victoria. Nevertheless determined efforts were made to supply the necessary funds from local resources. Already Mr. Leigh had given some land in Adelaide towards the endowment of the see, and this property, on the endowment being provided from England, was made available for general Church purposes: Mr. Allen came forward with a donation of £1,000 towards the erection of a cathedral, and a Church Pastoral Aid Fund was established, to

which the laity generously contributed: also S. Peter's Collegiate School was built at a cost of £6,000, mainly derived from local gifts. Liberal though this help was, the Church remained crippled through want of funds, but one good result accrued. Churchmen began to recognize the necessity for a diocesan constitution in which the laity could have a voice in the management of Church affairs. A conference of Bishop, clergy, and laity decided to memorialize the Crown and ask permission to frame a constitution for the Church. These steps were taken just at the time that Bishop Perry was pressing the same question upon the Crown lawyers in England, and thither Bishop Short also went in order to submit a draft constitution for the opinion of counsel, and to learn whether the sanction of the Crown was necessary to its legality. Finding that, in the opinion of the best lawyers, it was competent for a diocese to organize itself on the principle of consensual compact, he immediately returned to Adelaide, and in 1855 the proposed constitution was accepted by the diocese at a further conference. The first session of the newly-formed synod met in the following year. Sound as was the advice which the Bishop

received as to the legality of procedure on the basis of consensual compact, it is worth noting that in practically working the system he recognized its defects; and after a dispute with one of his clergy whom he had suspended in 1862, he endeavoured to introduce a Bill into the Legislative Assembly in order to obtain statutory powers for synod on the lines of the Victorian Church Act. The Legislature, however, declined to interfere, and the diocese was obliged to continue its complicated machinery of administration.

Following upon the constitution of synod, other matters of organization were taken in hand. In 1856 the Diocese of Perth was created, by which subdivision the Bishop was relieved of the oversight of the whole colony of West Australia, and his territorial jurisdiction reduced by one half. With his pastoral cares diminished in this way the Bishop next turned his attention to the question of providing endowment. The Leigh property, managed by the attorneys of the Society for the Propagation of the Gospel, proved of great value in this respect, and at a later period produced for general Church purposes an annual income of £3,500. The Pastoral Aid Society,

also enriched by the bequest of a liberal layman, nursed young parishes until they became self-supporting. But these funds were worked on the principle of grants-in-aid, whereas the Bishop aimed at a system of central endowment for all parishes. In this he was partially successful, and through his efforts a synodal endowment fund with a capital amounting to-day to nearly £20,000 was built up. Assisted by a generous laity, the Bishop, whose ability and foresight in the matter were remarkable, thus provided the Adelaide Church with a strong financial basis which has been of the greatest assistance to the next generation of Churchmen.

Reference has already been made to the founding of S. Peter's College, in 1849, intended to provide a first-class grammar school education for the sons of squatters and professional men. But it was also the Bishop's hope to see erected in connection with every church a schoolroom in which primary education with definite religious instruction should be given to the youth of the colony with the aid of Government grants. Steps were taken to initiate a diocesan scheme of education upon these lines, but, as population increased, it became evident that the system of assisted

education was inadequate to the growing requirements. Accordingly, in 1875, proposals were introduced into the Legislature that the State should assume the whole responsibility of education, which should be free, secular, and compulsory. A similar struggle ensued to those noticed elsewhere, and in the end the forces of secularism triumphed. The Bishop, whose opinions upon the necessity for definite religious teaching were well known, endeavoured to compromise by advocating simple Bible teaching, but he was unsuccessful. His interest in all educational matters led to his being appointed Chancellor of the newly-formed Adelaide University. To crown his labours in this connection, before leaving the diocese he had the satisfaction of seeing the College of S. Barnabas founded for the purpose of training candidates for the ministry.

In 1882 the Bishop, who was in his eightieth year, felt it necessary to resign. During his long episcopate of thirty-five years he had seen the Church in South Australia grow slowly, stone by stone, from its foundations, and throughout the building of the fabric his had been the directing hand. He came to a community strongly Non-conformist in tone, and jealous of anything which

seemed to prejudice the principle of religious equality, and from the first he had to organize his diocese without State assistance—an advantage enjoyed by the other old-established dioceses. He retired from office having won the respect of Churchmen and non-Churchmen alike—and his regret at parting was tempered by the knowledge that both in spiritual and financial matters the foundations had been carefully and securely laid.

To find a successor to one who had raised the See of Adelaide to such importance was no easy task. At length the Rev. G. W. Kennion, Vicar of All Saints', Bradford, was chosen, and consecrated second Bishop of Adelaide towards the close of 1882. His twelve years episcopate was marked by steady growth in every department of diocesan work, notably by his successful efforts in establishing a "Home Mission Fund," through which no less than forty additional churches, besides schoolrooms, were erected in different parts of the colony. A mission to the settlers upon the banks of the Murray was also established, the mission priest being conveyed from place to place by a small steamer named after the Bishop's old school, "Etona." The immense

Bishop
Kennion.

jurisdiction, to which the whole of the Northern Territory had been attached at the Primate's request, was beyond the powers of one man to supervise, and there was some talk of a Co-adjutor Bishop to oversee the growing districts of Palmerston and Port Darwin in the far north, together with the vast stretch of country traversed by the trans-continental telegraph. But in the meantime Adelaide had been visited, like other Australian capitals, by a period of commercial depression, which lasted until the development of the silver mines at Broken Hill, and the gold discoveries in West Australia, restored prosperity; and the project of additional episcopal assistance was for the time being abandoned. Notwithstanding financial stress, the Bishop succeeded in raising a sum of £16,000 towards the completion of the Cathedral Church of S. Peter, the chancel and one bay of the nave of which had been built by his predecessor. Generally, it may be said, the sound Churchmanship and wise policy of the diocese inaugurated by Bishop Short were ably maintained under the administration of his successor, who, in 1894, was translated to the English See of Bath and Wells.

The traditions of the South Australian diocese for sound learning and wise leadership were continued in the appointment as Bishop of the Rev. J. R. Harmer, Dean of Christ's College, Cambridge, and one of the literary executors of the great Bishop Lightfoot. He came to what was now a fully organized diocese, and though the Anglican Church could number as adherents only between a third and a fourth of the population, her solidarity and the devotion of her clergy were beginning to produce an appreciable effect upon the community. The adoption by synod of the communicant qualification for its members, is an instance of the growth of a true Church spirit, and in this, as in other respects, Adelaide has set a noble example to the other dioceses of Australia. The maintenance of twenty-one Church primary schools, in the face of a State system of free education, is another instance of the vigour of Church life, and of the sacrifices which Churchmen are willing to make in the cause of definite religious teaching; whilst the remarkable increase in the number of communicants in proportion to Church membership affords remarkable evidence of the devoted work of Bishop and clergy.

Bishop
Harmer.

Apart from these indications of Church development two events marked Bishop Harmer's short episcopate. In the first place the diocese was relieved of its nominal connection with the Northern Territory by the creation of the See of Carpentaria in 1900—a far more satisfactory solution of its oversight than that offered by the appointment of a Coadjutor Bishop. In the second place, mainly through the munificent gifts of two colonists, Mr. Barr Smith and Mrs. A. Simms, the building of the cathedral was completed by the erection of two western towers with spires, and of an apse with vestries in the basement. Adelaide thus possesses a small but fine mother church, as a centre for diocesan activities, and suitable for those great acts of public worship which from time to time mark the life of a colonial capital.

Bishop Harmer, in 1905, was recalled to England by translation to the ancient See of Rochester, being the third Australian Bishop to be thus summoned to important duties in the Mother Church—and synod, true to its English connection, delegated its power of appointment. The Rev. A. N. Thomas, Vicar of Guiseborough, and chaplain to the Archbishop of York, was

chosen and consecrated in the following year. With the growth of provincial organization a serious problem presents itself to the diocese. It lies between the Province of Victoria on the one hand, and, on the other, West Australia, which is likely to become a separate ecclesiastical province in the near future. There is little prospect for years to come of South Australia being subdivided into three dioceses, though the Northern Territory may ultimately revert to its original connection with the mother see. In the meantime the Diocese of Adelaide will have to decide whether it will forgo the advantages of provincial organization and preserve its autonomy, or connect itself with Victoria or West Australia, when a province in the latter State is formed.

THE DIOCESE OF PERTH

The territory of West Australia was originally occupied for much the same reasons as Tasmania. Albany was founded as a penal settlement in 1825, and fear of French annexation led to the establishment of the Swan River settlement in 1829. In the following year Albany was purged of its convicts, and the two places became West Australia. Like the founders of Adelaide, the

pioneers of the Swan River were theorists who wished to transplant a piece of old England to new soil with benefit to themselves. At first the benefits appeared visionary. The chief promoter, T. Peel, sank £50,000, and landed 300 indented labourers, but he had neither the right land or labour, and ruin stared the community in the face. The population dwindled from 4,000 to 1,500, and for supplies relied upon Tasmania. After 1832 it grew again inch by inch, with the discovery of better pasturage; but for a long time it remained poor—a Cinderella among the Australian colonies.

Reference has already been made to the fact that Bishop Short found six chaplains labouring in this portion of his diocese, which was ultimately separated from Adelaide in 1856, under the title of Perth. The new diocese was of enormous extent, but the population was confined almost entirely to the south-west, and numbered little more than 40,000. On its formation, Archdeacon Hale, who had accompanied Bishop Short on his first voyage to Adelaide, and had shown great interest in work among the aborigines, was appointed first Bishop of the see. Vast as the area of the diocese was, the settled districts

Bishop
Hale.

were not difficult of access, and the Bishop's furthest points of travel were Sharks Bay to the north, and the Gascoyne River. As a Crown Colony, the Government made grants in aid of religion: consequently, until West Australia was granted self-government, the Church of England enjoyed the position for the time being of an Established and State-supported Church. The interest which the Bishop showed in the welfare of the aborigines in South Australia, he carried with him into the new diocese, and to his initiative is due the inception of work which is carried on to-day. In other respects the diocese maintained the even tenor of its way, growing slowly with the gradual increase of population, but without any exceptional experience. Synodical action was not established until 1872, and other branches of diocesan organization came into being in the same leisurely fashion.

On Bishop Hale's acceptance of translation to Brisbane in 1875, at the request of the Australian Bishops, the Right Rev. H. H. Parry, ^{Bishop Parry.} for eight years Coadjutor Bishop of Barbados, was translated from the West Indies. Separated from the eastern colonies by the Great Australian Bight with its eleven hundred miles of sea, neither the

colony nor the diocese made rapid progress. The home authorities opposed projects which entailed expense, and commercial development was hindered. Representative government, which had been foreshadowed in 1870, was eventually granted in 1890, and Government loans soon provided the capital needed to finance the enterprise of the colonists. The quiet which had reigned over Church affairs was rudely disturbed by the withdrawal of State aid, and to add to his difficulties, Bishop Parry suddenly found himself confronted with the rush of new population which accompanies the discovery of gold in large quantities. Within a few months the whole position of Western Australia was changed. The seaports were thronged, and bush tracts congested with crowds of men making their way to the diggings on the fields of Coolgardie and Kalgoorlie. Towns sprang up within a few weeks, and Perth became a centre of feverish excitement which recalled the old days of Ballarat and Bendigo. In the midst of the early stages of this turmoil, Bishop Parry died, and in some respects his death was opportune. Advanced in years, and accustomed to the quiet round of work, first in the West Indies, and then at Perth, he could

hardly possess the strength and determination necessary to cope with the demands which this sudden phase in colonial life presented.

A young and vigorous successor was chosen in the person of the Rev. C. O. L. Riley, Vicar of S. Paul's, Preston. He reached the diocese in the circumstances just described, except that the stream of incomers was being daily increased by the reports as to the extraordinary richness of the fields. In 1893, before the tide had set in, the population was estimated at 66,000, four years later it had reached the total of 166,000. The strain on the Church was intense. Before this epoch there were only twenty-three clergy in the diocese, which number was not wholly inadequate; but in a few months the whole situation had been changed, and the Bishop's energies were sorely taxed in finding additional clergy from England and the eastern colonies. Gradually the supply rose to over forty in 1897, and a few years later to sixty-two. A diocese dependent upon the mining industry has problems of its own. The wealth extracted from the earth, whilst it gives an impetus to trade locally, is almost entirely owned by non-resident shareholders, so that, though the wealth of the State seems enormous, the imme-

Bishop
Riley.

diate benefit to local Church finance is small. With the assistance of generous grants from the Society for Promoting Christian Knowledge, the Society for the Propagation of the Gospel, the Colonial and Continental Church Society, and English contributions, the diocese gradually made headway. The goldfields were constituted a separate archdeaconry, permanent churches built, and resident clergymen in the new centres supplied. To supplement the additions to the staff, chiefly obtained from England, a local theological college was established, and in order to better the financial position of the clergy a bonus system of stipend was introduced, whereby all stipends are paid through a central office. This system is a vast improvement upon that of direct payment which obtains in all the other Australian dioceses except Newcastle and Tasmania.

THE DIOCESE OF BUNBURY

The enormous extent of the diocese—1,280 miles from north to south by 865 from east to west—in the early days did not present so formidable a problem as the figures imply, owing to the smallness of population, but the development of the goldfields made it clear that steps

should at once be taken to subdivide the diocese. Accordingly a carefully-considered scheme for subdivision into three dioceses was submitted to, and approved by, synod, whereby two new dioceses should be created, one with its centre at Bunbury, in the south, the other in the north-west to embrace a large portion of the sparsely-settled territory chiefly occupied by the aborigines, Malays, and Chinese, engaged in the pearl shell fisheries. The formation of Bunbury was undertaken first, and was completed in 1904, when the Very Rev. F. Goldsmith, Dean of Perth, was appointed first Bishop. Pending the formation of the proposed diocese in the north-west, he was given jurisdiction over the whole of that part of West Australia which is not included within the proposed reduced area of the Diocese of Perth.

Bishop
Goldsmith.

The completion of the scheme of subdivision by the creation of a north-western see, is not likely to be long delayed, and when this has been accomplished, the dioceses of West Australia will be in a position to federate themselves into an ecclesiastical province, with the Bishop of Perth as Metropolitan. Although the constituent dioceses are only three in number,

their practical separation from the rest of Australia by so many miles of sea renders the organization of a self-contained province an inevitable necessity; and, with the exception of Adelaide and Tasmania, the different dioceses of Australia will thus be grouped together under provincial organization according to the primitive order of the Church.

CHAPTER VIII

EDUCATION

FROM its earliest days the Church in Australia has had its "education question," which even at the present time cannot be regarded as finally settled, since in those States where a secular system prevails a determined struggle is still being waged to secure an alteration of the Education Acts in the interests of religious instruction. As a result of the different phases through which the education question has passed a single system has been adopted whereby the State, instead of assisting local educational authorities as in England, itself has assumed the whole responsibility and control, and, with some trifling exceptions, provides plant, funds, and teachers for all primary schools. In the spheres of secondary and University education the State assists by making annual grants to senates and governing bodies, in whose appointment it claims a share.

**The
Charter.**

This situation is the result of a process in which two successive stages are clearly marked. When the first chaplain accompanied the first batch of convicts to Botany Bay, he received from the Society for the Propagation of the Gospel a small grant towards the payment of school teachers, and, as we have seen, he founded a Church school. By Royal instructions the Governor was directed to set apart in each new township four hundred acres for the support of a clergyman and two hundred acres for the maintenance of a schoolmaster, so that by 1810 it is stated that the schools of the colony "were almost entirely Church of England institutions." These instructions were superseded in 1824 by a Royal Charter, by which a corporate body was formed for purchasing, holding, and administering property in trust for religious and educational purposes. This charter was based upon the principle of the identity of Church and State, and since it made munificent provision for the Church of England, it evoked violent hostility from those who did not belong to that communion. In 1833 the charter was revoked without the knowledge of Archdeacon Broughton, who was on the eve of departure for England, and actually sailed in ignorance of its revocation.

By this means much valuable property was lost to the Church, though the lands held by the corporation were transferred to the Crown subject to their original trusts. The Church undoubtedly had not been vigorous enough to fully utilize this endowment, and, notwithstanding grants in aid from the Government, could not keep pace with the educational needs of the population.

In order to settle the religious difficulty and to prepare the way for a wider extension of educational facilities, the Governor, Sir Richard Bourke, in 1836, made an abortive attempt to introduce the Irish national system, and a similar proposal was made by Sir George Gipps three years later; but in each case strong opposition to any change was shown, and the proposal withdrawn. Up to this point the system of education was wholly denominational, and in its main features resembled the English system prior to the Act of 1870, except that the Government provided the bulk of the funds. A similar system prevailed in Tasmania, Victoria, and South Australia.

The supporters of denominationalism held their ground until 1848, when, at the instance of ^{A dual system.}

Mr. Robert Lowe (afterwards Lord Sherbrooke), a select committee of the New South Wales Legislature was appointed which reported in favour of the establishment of a uniform system throughout the colony on undenominational lines, and, despite the opposition of Bishop Broughton in the Council, a measure was passed incorporating a "Board of National Education" to administer the undenominational system. At the same time a "Board of Denominational Education" was constituted, consisting of one member of the Anglican Church, one Roman Catholic, one Presbyterian, and one Wesleyan, to supervise the denominational schools. This dual system was carried on for eighteen years, the two boards being practically rivals, much to the injury of educational progress. In 1866, Mr. (afterwards Sir Henry) Parkes successfully carried a "Public Schools Act," by which the whole administration of primary education was vested in a single body termed the "Council of Education," and all primary public schools were thus placed under the direct control of the State. The dual system, however, was not abolished, for provision was made for granting certificates to denominational schools on certain conditions, whereby they were

entitled to participate in the education vote. This measure had the effect of increasing the public, or, in the terms now familiar, the provided schools, and of causing a decline in the denominational or unprovided institutions.

The way was thus prepared for the introduction of the Public Instruction Act of 1880, now in force throughout New South Wales, which enacted that all aid to denominational education should cease on December 31, 1882. This final stage was not reached without strenuous but unavailing opposition on the part of the Church, but the advocates of the single system of education proved too strong, and, with some few exceptions due to local circumstances, Church schools were extinguished. The opposition, however, was not without effect, for the Act of 1866 contained two clauses which were carried over into the Act of 1880. These clauses provided for a system of religious instruction which represents a fair compromise between the supporters of denominational and undenominational education. Although primary education was declared to be free, secular and compulsory, "secular instruction" was interpreted as including "general religious teaching as distinguished from dogmatical or

The N.S.W.
Act.

polemical theology." In virtue of this gloss, teachers, subject to a conscience clause, give religious instruction during school hours to all scholars attending the school, and children in this way acquire a fair knowledge of the facts of Bible history, and receive instruction in morals based upon religion. The simple Bible teaching, however, is supplemented by special dogmatic instruction, provided for under another clause which grants "all-round facilities." This clause permits the clergy or their authorized representatives, at stated hours during the week, to give as part of the school curriculum denominational religious instruction to the children belonging to their respective Churches.

Facilities. In the Diocese of Sydney full advantage is taken of these facilities, and an organized band of teachers paid by the Church assists the clergy in the work, with the result that some eighty per cent. of Church children are trained in the principles of the Faith. In the "Bush" districts, where such organization is difficult, a smaller percentage of Church children is reached, but on the whole the arrangement works well and receives the hearty co-operation of the officials of the Education Department and the teachers. The

number of children withdrawn under the conscience clause is infinitesimal, and the clergy of the various religious bodies are enthusiastic in their praise of the operation of the system. Speaking in 1891, the Governor of New South Wales (Lord Jersey) said that "the members of the Church of England could stamp religion upon the educational system of the colony without offending a single conscience, without clashing with the policy of the State, and without raising burning questions." Similar testimony comes from an official document of the Department of Public Instruction, which states: "There are no sectarian difficulties in working the clauses providing for general or special religious instruction, because the system has always formed part of the school routine of the colony, and probably only a small percentage of parents would like a change made unless it were in the direction of giving more and not less religious teaching." Anglican and Nonconformist clergy in the same way speak highly of the arrangement. One of the former writes: "I am not surprised that the people of New South Wales are proud of a system that has in a great measure solved the religious difficulty in schools, which still exists in England"; whilst

a Baptist minister says: "It is the best Act I have ever heard of, and it works extremely well." It will be observed that the system conserves two great principles, the retention of which is in the forefront of the agitation in England, namely (1) the recognition of religion as a necessary element in education; (2) the right of parents to determine the particular form of faith in which their children shall be educated.

Primary education has passed through similar evolutionary stages in the other colonies, but the final settlement of the question has not proved to be the same in each case. Denominational education, as in the mother colony, prevailed in the early days. Later on a dual system was introduced, under which denominational schools received grants in aid, but alongside these State schools were established under the control of a Department of Education, and finally resort was had to a single system. In Tasmania this single system provided for compulsory education, from which simple Bible teaching was not wholly excluded. Later on the Government, in deference to pressure brought upon it, conceded "right of entry" to the ministers of religious bodies, who are permitted to give, at stated times

in the week, special religious instruction to children of their own denominations, and the system has thus been brought into line with that which obtains in New South Wales. A similar result has been reached in Western Australia. Under the Education Act of 1871, by which the dual system of denominational and undenominational was swept away, provision was made for the reading of the Bible during stated hours, but in 1893, in accordance with the urgent representations of the synod, clauses similar to the New South Wales Act were introduced, and the right of entry was granted to the clergy for the purpose of giving special religious instruction. Thus in three States of the Commonwealth religion is recognized as a necessary element in education, and facilities are afforded to the different religious bodies for giving definite dogmatic religious instruction.

In the remaining three States—Victoria, South Australia, and Queensland—a different result was reached, and public instruction in the State schools was rendered wholly secular, despite the opposition of the Anglican and other religious bodies. In Victoria, after the dual system had been in existence for sixteen years, the inefficiency of the

Secular
Education.

denominational schools attracted the attention of the Government, and a Royal Commission was appointed to inquire into the condition of education, which reported strongly against the continuance of aid to denominational schools. At length, in 1872, an Education Act was passed, in which the free, secular, and compulsory principle was embodied. Whilst the introduction of this Act was threatening, Bishop Perry called into conference the representatives of the Presbyterians and Wesleyans, who agreed upon a form of remonstrance in which the continuation of denominational schools was vigorously urged; but the Governor declined to entertain the memorial. The withdrawal of State aid from denominational schools was followed by their rapid extinction, except in the case of the Roman Catholics, who, at great sacrifice and through their teaching orders, have maintained them. The lengths to which secularism can go is well illustrated by the publication of a Victorian reading book for use in primary schools (since withdrawn), from which all reference to religious subjects in current literature was eliminated, and such poems as the "Wreck of the Hesperus" appeared in a mutilated form by the omission of the touching

stanza in which reference is made to the Gospel narrative :—

“ Then the maiden clasped her hands and prayed
That saved she might be,
And she thought of CHRIST Who stilled the waves
On the lake of Galilee.”

Reference has already been made to the interest shown by Bishop Moorhouse in education, and mainly on his initiative a “ Bible in State Schools League ” was founded in order to secure the introduction of simple Bible teaching into the schools of the State. Repeated efforts have been made by this organization to obtain an alteration in the Act, but the opposition of the Roman Church, which regards the introduction of the Bible into the educational curriculum as an endowment of Protestantism, and the indifference or astuteness of politicians who prefer to leave a thorny question untouched, have rendered these attempts nugatory.

In Queensland the history and the present position of the question is very similar. The dual system was terminated by the “ State Education Act ” of 1875 ; and, though State aid was not at once withdrawn from denominational schools, it was provided that after 1880 primary education

should be free, secular, and compulsory. Here Nonconformist opinion supported the passage of the measure, whilst the Anglican and Roman Churches were united in opposition. Secularism, however, was not carried to its extreme logical issue as in Victoria, and the reading books in use in the schools have not been edited with a view to the exclusion of the name of the Deity. In 1891 a Bible in State Schools League was started in order to advocate the introduction of the New South Wales system; and in 1900 the League undertook to carry out a voluntary referendum to the parents of scholars attending the State schools, on the religious question, which resulted in an enormous majority declaring themselves in favour of the New South Wales system, the numbers being 21,000 in favour of religious instruction, and 1,400 against. Owing to frequent changes in the ministry, the Church has been unable to take full advantage of this step, but the prospects of alteration are hopeful.

The course of events in South Australia presents a repetition of what has taken place elsewhere. When the proposal was made in 1875 to secularize the State system of education, Bishop Short, as we have seen, endeavoured to obtain a

compromise, but without success. He has been criticized on account of his policy; but, whatever line he might have chosen, there can be little doubt that public opinion in South Australia was against State aid to religious teaching in any form, and no other settlement would have been reached. Since the passage of the measure efforts have been made by the Anglican Church, in conjunction with other religious bodies, towards its amendment, and a few years ago a referendum to the electorate was made upon this question. Its form, however, was totally misleading, and the fact that a majority declared themselves against any alteration of the Act cannot be regarded as an accurate indication of public opinion upon the subject. The experience of the Church in these three States shows the extraordinary difficulty of obtaining any alteration of the secular system when once established, but the success gained by the advocates of definite religious teaching in Tasmania and West Australia proves that the situation is by no means hopeless.

Whilst engaged in this struggle the Church has not been unmindful of the necessity of making some provision for the training of her own children, and, although Church schools in the

Secondary
Schools.

sphere of primary education for the most part have been extinguished through the competition of a free system provided by the State, and few have survived, in the secondary sphere, in which education is not free, the Church has been more successful. In the mother diocese of Sydney the ancient foundation of King's School, Paramatta, the North Shore Grammar School, and the Clergy Daughters School, are doing excellent work. At Bathurst there is the School of All Saints; at Armidale a first-rate proprietary school; at Brisbane a high school for girls, and a flourishing school for boys, at present conducted privately by a clergyman, and at Townsville, in North Queensland, a high school for girls. Reference has already been made to Hutchins' School in Tasmania; to the two important foundations in Victoria, the grammar schools of Melbourne and Geelong, and to S. Peter's College, Adelaide. These institutions are few in number as compared with the population, but they represent a considerable amount of effort and self-sacrifice on the part of Churchmen, and they furnish an education in secular subjects no whit inferior to the State-assisted grammar schools which stud each colony. These latter are under the control of boards of

governors partly appointed by the State, and they receive an annual Government grant for maintenance, but the education provided, like that in the primary schools, is for the most part secular. The Universities in the same way make no provision for the teaching of theology, although at Sydney and Melbourne the erection of denominational colleges has been assisted by the State, and in the former University the heads of these hostels receive annual grants from the Consolidated Fund in defrayment of stipend.

The prevalence of secularism in the educational system of the important States of the Commonwealth undoubtedly constitutes a serious menace to the future well-being of Australia, but its operation is at present concealed by the social conditions of the country, and it may take a generation or two before the full effects become patent. A rough and ready test would seem to be furnished by a comparison of criminal statistics between, for instance, Victoria, where secularism prevails, and New South Wales, where religious education is given, but such a comparison would be misleading. In the first place, Victoria still receives a number of immigrants from England who bring with them the traditions of their

Results of
secularism.

home, and assist in maintaining a Christian tone in the community. In the second place, the circulation of population is a marked feature of Australian life. Inhabitants of one State pass freely into another, so that the moral atmosphere tends to equalize itself throughout the island-continent, and to differentiate between one locality and another in this respect becomes impossible. The time must arrive, however, when immigration will cease, and, if no alteration in the secular system be made, the general moral declension must become more apparent.



A CLASS OF CHINESE CONVERTS, BRISBANE.

To face page 185.

CHAPTER IX

MISSIONS TO THE HEATHEN

THE rapid decline of the aborigines of Australia since the advent of the white man is one of the least attractive incidents in the occupation of the country. In the early days conflicts were inevitable between reckless convicts and the untutored children of nature whose hunting-grounds were wrested from them without the slightest form of compensation. The blacks speared and stole the sheep and cattle, reprisals naturally followed, in which many blacks lost their lives: in revenge, shepherds living in out-stations were murdered, and then followed what were euphemistically called "dispersals." In other words, the settlers armed themselves, and in retaliation wiped out tribe after tribe. Thus the melancholy struggle went on, relieved here and there by efforts at evangelization, but the whole record forms a dark page in the history of Australian colonization. The destruction of the

aboriginal, begun with lethal weapons and chiefly in defence of property and life, has gone forward under the more deadly influences of alcohol, opium, and other forms of vice, so that, despite the efforts made by State Governments for their protection, the aboriginal race seems doomed to ultimate extinction.

The Tasmanian blacks, as we have seen, are already extinct, and of the scattered tribes in Victoria only a few hundred remain. In 1882 it was estimated that New South Wales possessed six thousand full-blooded blacks, but twenty years later the numbers had been reduced to less than half. The same process of declension is going on in Queensland. It is thought that in 1840 the aboriginal population of that State numbered upwards of two hundred thousand, but at the close of the century they had dwindled to about twenty-five thousand, and, despite the most stringent laws passed for the protection of this remnant, they would seem to decrease annually by at least five hundred. In Central and North-Western Australia there are large tribes living their primitive wild life, the numbers of which have been variously estimated; but with increasing opportunities for obtaining

drink and opium these tribes are rapidly diminishing in number, and it is clear that contact with civilization and its vices, despite efforts at isolation, is proving fatal to the Australian black.

It is only of late years that any organized ^{Evangelization.} attempt has been made to obtain accurate and scientific knowledge of the natural life and tribal customs of these people. The task has been rendered difficult by their nomadic habits, but the study has been interesting and of value to the anthropologist, since the aboriginal in Australia represents one of the most primitive types in the human family. Of agriculture he has not the remotest idea, and has relied for food upon wild fruit and vegetables, and upon the game secured during fishing and hunting expeditions. Although his development has been arrested at the stage of the manufacture of wooden weapons, he has succeeded nevertheless in producing the boomerang and the woomera, both highly ingenious weapons which he uses with great skill. The string or fibre baskets woven by the black "gins" also show great ingenuity and some artistic feeling. It has been the fashion to regard the Australian aboriginal as but one step removed from the condition of an anthropoid ape, but these

indications of skill and the experience of missionaries in introducing agriculture and education in their settlements entirely refute this idea. Black children, up to a certain age, learn with remarkable facility, and even compare favourably with white children in elementary reading, writing, and arithmetic, but their powers of acquiring the higher branches of knowledge seem to be arrested. That they are susceptible to Christian influences goes without saying, and not a few mission settlements have become centres of civilization and Christian life.

From the earliest days of white occupation the condition of the aborigines attracted the attention of the Government chaplains. The Rev. Samuel Marsden was unwearied in his exertions for their protection, and his efforts were ably seconded by Governor Macquarie. In 1814 attempts were made to establish schools for black children who haunted the outskirts of the settlement, but this step was not attended with any success. Bishop Broughton also, when first appointed as Arch-deacon, gave much time and attention to the problem of their evangelization, and prepared a grammar of the aboriginal dialects. In 1829, in his charge to the clergy, he described in vigorous

language the relations of the white settlers to the black population surrounding them, and spoke of the appalling consideration that, after an intercourse of nearly half a century with a Christian people, these hapless human beings continue in their benighted and degraded state, so that European settlement in their country seemed to have "deteriorated a condition of existence than which nothing more miserable could easily be conceived."

The Government was not insensible to their duties in the matter, and from the first assisted the organized efforts made by the different religious bodies for the benefit of the much-wronged race. In 1832 a mission station was founded under the auspices of the Church Missionary Society in the Wellington Valley, about two hundred miles from Sydney. Towards the endowment of this institution the Government granted seven thousand acres of land, besides £1,000 for an annual supply of blankets and provisions, and an annual grant of £500 for maintenance. The mission, however, did not permanently prosper. Later on, grants were also made to similar missions on the Murray at Maloga and Warrangesda, which proved more

Government aid.

successful. The conflict between white and black raged furiously in Victoria, and, after the formation of a local Government, steps were taken to mitigate the evil. A mission station was founded at Lake Condah, under the control of the Anglican Church, assisted by the State, and another on similar lines at Lake Tyers, though worked chiefly through Moravian missionaries; whilst at Corranderek the State itself founded and directed successfully a community of blacks who were engaged in the cultivation of hops. These efforts served to show that, where the black could be induced to forsake his nomad habits and to settle, good results could be obtained. In South Australia Sir George Grey endeavoured to deal with the aboriginal population on a larger scale, and adopted isolation on reserve as the best policy, but the nomadic habits of the blacks interfered with this, and the plan of civilizing by wages was tried, whilst they were encouraged to appeal from native custom to English law. The plan, however, ultimately resolved itself into a system of doles of flour and blankets, which proved fruitless, and merely changed natural hunters into tramps. The Church, however, was more successful, and, under

the superintendence of Archdeacon Hale, secured a sheep station adjoining an aboriginal reserve at Pooninde. Here, assisted by a Government grant, the aborigines were collected, and work found upon the station and a farm of about 250 acres, and, as was afterwards proved in Queensland, they showed themselves capable of civilization and of receiving Christian teaching. On Bishop Hale's translation to Brisbane his interest secured the appointment of a committee for the care of the aborigines, religious work amongst whom had been undertaken almost from the foundation of the settlement by Lutheran missionaries. The Government, at first, made a grant of 10,000 acres near Mackay as a reserve, but this grant was subsequently recalled, and the system of doles of flour and blankets was adopted with the usual injurious results. In 1891 a return was made to the plan of setting apart reserves, and, at the instance of the Australian Board of Missions, a large reserve near Cairns, in a favourite haunt of the blacks, was gazetted, and a mission established under the superintendence of Mr. Gribble, an Anglican clergyman, who had gained considerable experience of the work at Warrangesda. The Yarrabah

Mission has been already mentioned, and the excellent work accomplished there by the Rev. E. R. Gribble, son of the first superintendent, and by Lutheran and Moravian missionaries both in Queensland and in other parts of the country, goes to prove the capacities of this despised race. Yarrabah in 1904 threw out an offshoot at the Mitchell River, on the east coast of the Gulf of Carpentaria, where a large tract of country had been set apart as an aboriginal reserve. The mission, under the Rev. E. Chase, soon caused a marked improvement in the habits of the blacks, and has won the appreciation of the white settlers in the neighbourhood. In the Northern Territory the work of the Anglican Church is represented by a mission at Karpargoo, about one hundred miles east of Port Darwin; and in Western Australia similar work is being carried on, not only by the Anglican Church, but by other denominations, amongst which is a Benedictine Mission at New Norcia, founded in 1847.

Notwithstanding these evidences of care for the aborigines, it must be confessed that the Church of England in Australia has been slow to realize her responsibilities in this respect. The scarcity of clergy, and the extreme difficulty of the work,

account for a good deal, but do not excuse the supineness shown in neglecting opportunities. The Australian Governments have recognized the debt due to the ancient inhabitants of the land, and have always been ready to assist, by grants in aid, any movement for their betterment. In Queensland the appointment of a protector of aborigines, and the passage of a very stringent measure regulating their employment, and other matters, are evidences of the interest which the Government has for their well-being, whilst in West Australia public opinion against inhuman treatment of these people has assisted in improving their condition. There is, in fact, fair prospect, now that the memory of the violent deeds of early days has passed away, that the remnant of the aboriginal races will end their days in peace, surrounded by influences more worthy of a Christian country.

Apart from the presence of an indigenous coloured race in its midst, Australia has long had its "colour problem," due to the proximity of Asia with its surplus millions of population. The danger arising from the growth of a hybrid people, combined with the hostility of the Labour Party to the introduction of cheap coolie workers,

Imported
aliens.

has led to the cry of "a white Australia"; and the Commonwealth Parliament soon after its formation enforced the most stringent measures of exclusion, especially against the Chinese, South Sea Islanders, Japanese, and Indian coolies. Before these steps were taken, and despite less restrictive legislation in the different states, a large number of coloured immigrants had already found their way into the country. The latest census revealed their number at 55,000, of whom 32,000 are Chinese, 10,000 South Sea Islanders, whilst the bulk of the remainder consist of Hindoos, Japanese, Manila-men, and Afghans.

Chinese.

Of these aliens the first to arrive were the Chinese. The earliest capitalists of Sydney obtained leave to import, but did not import, Chinese labourers for the cultivation of hemp in 1809; and some years later, Dr. Lang, a prominent Presbyterian minister of Sydney, urged the introduction of 1,000 Chinese families for the purpose of growing tea in what is now Queensland. Between 1846-50, 515 Chinese labourers were imported into Sydney and Melbourne by private enterprise, and in 1850 there were about 400 in the neighbourhood of Brisbane. The attraction of the gold discoveries multiplied the

yellow race by ten or more. Victoria, panic-stricken by the hordes pouring in, started a poll tax, and this example was followed by the other colonies, but the expedient only partially succeeded in arresting the stream of coloured immigration. With rare exceptions the Chinaman gathered but never mined gold. He was content to work over again more thoroughly the abandoned tailings of the mines. In the wake of the gold-seekers came Chinese tradesmen, cabinet makers, etc., and when gold or other sources of wealth failed they turned to market gardening, cooking, and similar occupations. These men are not real colonists, but come "to make their pile," and then to return to their native land. The numbers in Sydney and Melbourne are considerable, and there is practically a Chinese quarter in each of these towns; but for the most part the Chinese are scattered sporadically throughout Australia, and do not congregate in communities of any size. This fact makes the general work of evangelization difficult, for without some knowledge of the language it is almost impossible to teach a Chinaman the rudiments of the Christian Faith. At both Melbourne and Sydney there are ordained

Chinese clergymen ministering to their countrymen in churches built for their exclusive use, whilst at Hay, Brisbane, and Townsville, Chinese catechists under European supervision, conduct services and classes. The progress of the work is slow, for the Chinaman is not easily converted, but when once won to the Christian Faith he remains staunch and loyal to his profession. He is generally credited with unusual subtlety, and is regarded, owing to his use of opium and passion for gambling, as a source of moral contamination; but, whilst this view is not without instances in its support, the Chinese in general are thrifty, honest, and law-abiding, and have proved themselves useful members of the community, and their general intelligence when Christianized makes them eminently fitted to act as missionaries to their own countrymen, and to proclaim the Gospel in the land of their birth. Thus, through the residence of so many Chinese in Australia, the Church is furnished with a great opportunity of aiding those missionary agencies working in the home of the great Mongolian race.

South Sea
Islanders.

The sugar industry, which from a very early period was established in the coast districts of

Queensland and northern New South Wales, led to the importation of large numbers of Pacific islanders for the purpose of cultivating the cane. The system of "black birding," as it was called, under which coloured labour was obtained from the islands by the irresponsible agents of the planters, who received a bonus for every labourer imported, led to a series of outrages, which caused the Queensland Government to interfere. There can be little doubt that in the northern plantations a state of things existed at one time which resembled the conditions of slavery. The islanders did not understand the agreements upon which they were engaged, and the mortality was very heavy, whilst gross cruelties were perpetrated in recruiting labour from the islands. Stringent regulations were introduced, and the whole system subjected to State inspection. The regulations, however, were evaded, and ultimately recruiting was stopped. The effect upon the growth of sugar-cane was so disastrous that in 1892 the Queensland Government re-established the system under stricter inspection, and the importation was continued for twelve years free from the old abuses. The labourers were well paid by the planters, and were contented

with their lot. On the formation of the Commonwealth, however, the Federal Parliament dealt with the question by providing that importation of labour should at once cease, and that by December, 1906, when the existing indentures would have expired, the islanders should be deported to their homes. At the same time bounties were offered for sugar raised by white men only. It is unnecessary to enter into the economic effect of this legislation. Its practical effect was to close the doors of many missions to the South Sea Islanders in Queensland.

The Pacific islander is eminently teachable, and anxious to be taught, and from the time of his first arrival, agencies were at once started for his evangelization, the work of which has been carried on with conspicuous success. From Richmond, in New South Wales, up to Thursday Island, in the extreme North of Queensland, classes for instruction were held, to which the islanders came in large numbers. At Bundaberg, in the Diocese of Brisbane, the work was supervised by a clergyman, licensed for the purpose, and its growth was so great that, recognizing its importance, the Melanesian Mission sent over a clerical member of its staff to act as superinten-

dent. In North Queensland, at Mackay, the Selwyn Mission, founded by the wife of a planter, Mrs. Robinson, and a mission on the Herbert River, further north, did excellent work ; the character of which may be gauged from the circumstance that many of the coloured staff of the New Guinea Mission received their first impressions of Christianity from the Queensland Missions. To the Melanesian Mission also the work has been of value, for it is of the first importance to the social life of the islanders that the crowds of deported labourers, acquainted with the conditions of European civilization, should have been brought under Christian influence.

At Thursday Island, in Torres Straits, and at Broome, on Roebuck Bay in the North of Western Australia, are situated the headquarters of the pearling industry. Most of the Japanese, Malays, and Manilamen in Australia are engaged in this occupation, and from each centre a fleet of three hundred pearling vessels puts out. The crews and divers engaged on these boats are all coloured men, who work under the direction of a white skipper. There are no special evangelistic agencies for the cosmopolitan population of these places, but classes of instruction are held by the

local clergy, assisted by residents, and amongst the Japanese particularly there is a distinct movement towards the Christian Faith.

The whole of the colour problem is one beset with intense difficulty. In the exclusive legislation of the Commonwealth, two voices can be heard. On the one hand, there is the still small voice of the idealist, who is jealous of the dignity of man, and who sees in the system of indented labour traces of the degradation of slavery. His attitude is one that must command the deepest consideration from the Christian Church. On the other, is the voice of the labour leader, who is jealous of competitors, whether they be white or coloured, and his attitude is one which commands less respect. For good or for evil, at all events, the restraints placed upon coloured immigration tend to diminish the numbers of heathen aliens, and the claims upon the Church in this regard have been proportionately reduced.

CHAPTER X

CHURCH ORGANIZATION

THE Anglican Church came to Australia as part of the military system designed for the control of convict settlements. The chaplains were semi-military officers exercising magisterial powers and paid by the Government. No attempt was made at organization until the complaints levelled against Mr. Marsden led to the creation of an archdeaconry. Subsequently the archdeaconry became a bishopric, also under Letters Patent; and when the new sees were created, the appointment of Bishops was carried out by the same means, and the Bishop of Sydney was given the powers of a Metropolitan. Thus the Australian Church through State action was organized on the lines of an ecclesiastical province, as in India at the present day. The alliance with the State was complete, and the whole organization of the Church depended upon the maintenance of the connection. In the minds of all concerned, State control.

the ecclesiastical establishment in Australia was regarded as a little piece of the Mother Church transplanted to the Antipodes. Local conditions might require special legislation, as, for instance, Bourke's Act for the formation of new parishes, but in the main the Colonial Church was deemed an integral part of the Church in England.

But the position was found to be unsatisfactory. The Bishops discovered that their powers, whilst absolute in theory, were ineffective in practice, and they naturally desired a more constitutional status in which their decisions, though less arbitrary, might be more authoritative. We have seen how this desire first found expression at the memorable conference of 1850; and that the true principles of ecclesiastical statesmanship were present to their minds, is shown in the words uttered by Bishop Broughton on that occasion. It was his earnest desire, he said, "That one uniform system might be established throughout all Colonial Churches (uniform, that is, as to all vital and essential observances), so that they might be bound together in one great system of unity." This policy, however, was, unhappily, never realized, for, instead of a single united system under a centralized authority, diocesan

synods sprang into existence and proceeded to act in complete independence of one another. The one tie which for the time being served to unite the scattered units was the Metropolitan jurisdiction of the Bishop of Sydney, but this rested upon Letters Patent, and when these were found to be valueless in self-governing colonies, this valuable link was swept away, and no effort was made towards its replacement.

The Australian Church now entered upon that phase of "diocesanism" from which it has never been able to recover and which throughout its growth has constituted a grave defect in its organization. Just as the newly-formed colonies proceeded to rejoice in separation from Sydney, to erect barriers against one another by the imposition of hostile tariffs, and generally to develop upon their own lines without relation to their neighbours, so the Church proceeded to split itself up into a congeries of dioceses, each one constituting an autonomous and self-contained whole. As a natural consequence considerable divergence in matters of vital importance emerged, which were destined to bear fruit in the future. The most serious of the differences occurred in respect of the relations to the State. In Victoria

Diocesan-
ism.

an Enabling Act was obtained, through which the Church Assembly received legislative sanction to frame rules for the government of the Church within the Diocese of Melbourne. In South Australia, Bishop Short, acting under high legal advice, framed the constitution of the Diocese of Adelaide on the basis of "consensual compact." In Sydney a Church Act was passed which gave statutory force to, and legally fixed, a constitution set out in detail, which synod could not vary without appeal to the Legislature. Thus in a few years three systems were in practical operation. Divergence was no less marked in other directions, and the difficulties of the situation became apparent when the necessity for united action disclosed itself.

Diocesan synods were competent to deal with the domestic affairs of each diocese. They could hold property, and regulate such questions as patronage, pensions, ecclesiastical offences, etc., but beyond this there was a region of Church organization which they could not touch. There was no tribunal of appeal from diocesan courts, no tribunal which could try a Bishop, no body which could make rules for the formation of new dioceses, or check in the interests of the Church

as a whole the appointments to the several sees, or, again, provide for the formation of provinces, or the creation of primatial and metropolitan jurisdiction. Yet it was obvious that some provision must be made for concerted action upon these all-important questions.

It was in these circumstances that the body which is called a General Synod was established in 1872. The title is misleading, and it is unfortunate that no other name should have been adopted. It is not a synod like the General Synods of the Churches of Ireland or New Zealand, but a confederation of Bishops and diocesan representatives sitting in two houses for the purpose of preparing legislation which may be subsequently adopted and promulgated by the diocesan synods. In other words it has not been endowed with plenary legislative powers, and, to use a description of Bishop Barry, it is "a plain ecclesiastical anomaly only accounted for, and partially excused by, the irregularities of the historic growth of the Church (in Australia)." An endeavour was made by Bishop Tyrrell to set up a body with powers such as those exercised by the General Synod of New Zealand, but the question was complicated by

General
Synod.

the existence of a province in New South Wales established by legislative enactment, also by diocesan jealousies, and by the hesitation of different dioceses to surrender their autonomy to an organization of which they knew nothing. In the end the above-mentioned federal council of dioceses was established with power strictly limited to dealing with certain defined questions, but subject to the proviso "That no determination of General Synod is to be binding upon any particular diocese until that diocese has accepted it."

Notwithstanding its anomalous position, the General Synod has initiated and procured the adoption of a useful body of legislation consisting of an appellate tribunal for hearing cases on appeal from diocesan courts; rules for the trial of Bishops; rules for the formation of new dioceses and provinces; rules for the confirmation and consecration of Bishops and election of Primates: and has taken steps in such administrative matters as the promotion of foreign missions and the regulation of relations with other branches of the Church of CHRIST and other religious bodies, together with such matters as may have been submitted by diocesan synods for its considera-

tion. Mention should also be made of a provision for the formation of a Council of Reference in England, to which matters, by consent of General Synod, might be sent for consideration.

The inherent weakness of General Synod, however, owing to lack of coercive jurisdiction, became at once apparent when it attempted to deal with the privileged position of an autonomous diocese. This defect declared itself in connection with the question of the Primacy, when the Diocese of Sydney declined to yield to the claims of the other dioceses for a more effective voice in the election of the Primate. The adjustment of the rival claims of diocese and Church was undoubtedly a difficult matter. In the first instance two alternative methods of election were proposed, the former of which was adopted, whereby it was thought that the interests of diocese, province, and Church would be mutually preserved. The Diocese of Sydney was given the right of selecting three names for election, one of which should be struck out by the Bishops of the Province of New South Wales, and a second by the whole bench of Australian Bishops, the survivor in this process of exhaustion to be Bishop of Sydney, Metropolitan, and Primate. This method has

The Pri-
macy.

been twice tried, and proved not only cumbrous in working, but also to unduly limit the voice of the Church as a whole. Later on attempts were made to secure the adoption of the alternative proposal, providing for the appointment of two committees, one representing the Sydney diocese, the other representing the rest of the Church, the election to be by concurrent majorities with an appeal to the Mother Church in the event of a deadlock. But this method was declined by Sydney; and in despair of any other solution which would maintain the Primacy at Sydney, General Synod in 1900 determined to sever this connection, and passed a series of amended rules making any Metropolitan in Australia or Tasmania eligible for the Primatial office, and vesting the power of election in the House of Bishops. This solution of the vexed question is not wholly satisfactory, for an itinerating Primacy is open to serious objection; but, as already indicated, the establishment of a Federal Capital within one hundred miles of Sydney may open the way towards the formation of a Primatial See.

Provincial
Synods.

The establishment of provincial synods dates from 1869, when the provincial synod of New South Wales, consisting originally of the Dioceses

of Sydney, Newcastle, and Goulburn, met for the first time. Here, again, the same defect in organization is conspicuous. Notwithstanding the opposition of the Bishop of Newcastle, a clause was introduced into the Church Act limiting the powers of the provincial synod, and in effect making it subordinate to the diocesan. This topsy-turveydom in ecclesiastical affairs has rendered the action of the provincial organization singularly ineffective. Moreover, it has rendered nugatory one of the most important functions which a provincial synod is intended to discharge, namely, to serve as a check upon that narrowing of outlook and interest which regards diocesan affairs as paramount. So unlimited is this "diocesanism" in Australia that recently a diocesan synod passed a resolution in favour of the principle of marriage with a deceased wife's sister! The pity of it is that in New South Wales particularly, Metropolitan jurisdiction had been exercised before the establishment of synodical action, and that Bishop Tyrrell should have felt his hands tied through fear of jeopardizing the passage of the Church Act through the Legislature. He yielded, against his better judgement, in order that the Church might pre-

sent a united front in obtaining Parliamentary sanction to its constitution.

The formation of three new dioceses in Victoria and of the See of Carpentaria in Queensland enabled the Church in those states to adopt provincial organization in 1905. Proposals were originally made in Victoria to establish a provincial synod with coercive jurisdiction, but the objections to the course offered by the Diocese of Ballarat proved so strong that ultimately the new organization was launched on the old and vicious principle of subordinating the province to the diocese. Whether in these circumstances provincial action will tend towards strengthening the Church in Victoria, the future alone will show. In Queensland, on the other hand, where no serious opposition had to be faced, a provincial constitution was adopted which gives to the provincial synod its full authority in all matters of provincial concern. Thus, with the above exception, and notwithstanding the apparent due gradation of authority through general, provincial, and diocesan synods, the diocese still remains autonomous, and controls Church legislation in Australia.

Anomalies

As a result of this independence no little variety

in the details of diocesan constitutions is noticeable, though the main lines are similar. In certain dioceses all licensed clergy are members of synod, in others only the beneficed clergy, whilst in Sydney clergy without cure of souls, if elected, are allowed to sit as lay representatives. The qualifications for lay representation also vary. According to some synodal constitutions they must be communicants, whereas according to others any one of full age declaring himself a member of the Church of England is regarded as eligible. A very similar lack of uniformity is to be found even in the fundamental provisions upon which the constitutions of the respective dioceses are based. In regard to these some dioceses have fettered themselves by providing for the acceptance of the judgements of the Judicial Committee of the Privy Council as interpreting the formularies of the Church; others have retained their independence; others, again, have bound themselves by decisions made fifty years ago, and are without power, except by appeal to the Legislature, to accept the changes which from time to time may be made in England. This diversity of constitution and usage offers a serious obstacle to any more binding form of

organization; and the removal of this obstacle, by the repeal of the various Constitution Acts with a view to greater uniformity, is far from easy to secure, even should the Church be unanimous in desiring this alteration. There is, however, little prospect of unanimity, without which an Australian diocese might find itself placed in the position of the Free Church of Scotland in respect of its property. On the whole it must be said that, whilst the general constitution is anomalous and theoretically impossible, in practice it has produced results far better than could have been anticipated. It illustrates the British genius for "muddling through somehow"; and although there are grave defects which all feel, there is little likelihood of any radical change being effected in the constitution.

The Mother
Church.

Closely connected with this subject is that of the legal nexus binding the Church in Australia to the Church of England, which lately has assumed considerable importance. Two circumstances have led to its serious consideration. In the first place there has been a steady growth towards consciousness of nationality, not only in the Commonwealth but throughout the great self-governing States of the Empire. Colonial states-

men now refer to Imperial unity under the terms of "Collective Imperialism" or "Imperial Partnership." With the growth of an indigenous ministry the influence of these ideas is being increasingly felt in ecclesiastical matters. It is recognized that if the Church is to become the Church of the people, and to assist in moulding the character and destinies of the new nations, closer identification with national aspirations is imperative. The endeavours made recently to change the title of the Anglican Church in the Commonwealth from that of "the Church of England in Australia" to some form of description more in accord with national sentiment, and the bestowal of the title of Archbishop upon Australian Metropolitans, furnish indications of the growth of this spirit. Secondly, the legal nexus with the Established Church is felt to carry with it all the disadvantages of Establishment without any of the corresponding benefits, for it hinders self-government and that power of adaptation to new conditions which are necessary to the vigour and efficiency of the Church's life. The fetters forged in the early days are beginning to gall, and at the last session of General Synod in 1905 the whole question of the legal nexus between the

Australian Dioceses and the Mother Church was referred to a select committee for inquiry and report. Into the actual merits of the subject it is impossible to enter; but should some method of dealing with the difficulties raised by the form of diocesan constitutions be discovered, and the way opened to greater independence by the removal of legal ties, any action in the direction of separation taken in this respect by the Church in the Commonwealth must not be construed as tending to disloyalty. The Church in Australia may be trusted to retain all that is essential to Catholic principles of organization, and to preserve intact those bonds of gratitude and affection which have so long united her to the grey-haired Mother.

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